

ETHICAL CLOTHING AND ISSUES IN VISUAL TEXTS: HOW PERSUASION KNOWLEDGE  
INFLUENCES MALADAPTIVE RESPONSES IN ETHICALLY INCLINED CONSUMERS

by

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## Dedication

This thesis is dedicated to two women who have significantly shaped my path in education:

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To Dr. Sue Tait, for drawing attention to research on human rights issues in our Honours class. My research interests have been greatly shaped by your class, and it is where I first started seriously looking into ethical consumption, issues in supply chains and related advertising efforts.

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## Abstract

Research on ethical decision- making often focuses on mainstream consumers and the ways in which they justify attitude- behaviour gaps to manage a consistent image for the self and society. Although research on ethical consumers has recently grown with an increased focus on Fairtrade, solidarity purchase groups and other ethically inclined movements, the consumer's level of interest for a given ethical issue or field is rarely explored. This thesis focuses on consumers interested in ethical clothing consumption and explores the ways in which an individual's level of interest in ethical clothing consumption and the type of related visual communication they are exposed to may influence their response. The research was conducted through an online, anonymous survey with 282 final participants who were recruited through an Australian organization related to ethical clothing consumption. A mixed methods approach was utilised for this exploratory research. Overall, the quantitative results indicated that the image viewed may be a more significant predictor than the individual's level of interest or engagement for measuring agent knowledge, guilt and appropriateness/ effectiveness within persuasion knowledge, and personal relevance within topic knowledge. However, the results indicated that the level of interest or engagement may be a more significant predictor for measuring response efficacy and self- efficacy within topic knowledge. The qualitative results indicated that the level of interest or engagement may be influential in how barriers and motivations to ethical clothing consumption are perceived. The results are used to propose preliminary suggestions for future marketing efforts related to ethical clothing consumption.

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## List of Abbreviations

PKM.....	Persuasion Knowledge Model
TTM.....	Transtheoretical Model
SOC.....	Stages of Change
DBS.....	Decisional Balance Scale

Overall Research Question:

How do visual texts used in ethical clothing related campaigns to promote boycott and buycott behaviour predict adaptive and maladaptive responses in consumers that are interested in ethical clothing consumption?

Specific:

1. How are the adaptive and maladaptive responses of ethically inclined consumers related to the type of visual communication they are exposed to?
2. How does the consumers' use of the three knowledge structures in response to visual texts change depending on their stage of interest in ethical clothing consumption in the Stages of Change?

## Chapter 1. Introduction

This thesis will explore participant responses to visual texts used to promote ethical clothing consumption in some way. The overall aim of this exploratory research is to explore how consumers who are interested and/or invested in ethical clothing consumption respond to visual communication related to ethical clothing consumption. Although the research is exploratory, the aim is to uncover knowledge that may be useful for more effective engagement with consumers interested in ethical clothing consumption. An in-depth exploration of participant responses, particularly negative responses to visual texts in ethical clothing related campaigns can help inform future production of visual texts related to this topic. The ways in which consumers' use their knowledge within Friestad and Wright's (1994) Persuasion Knowledge Model (PKM) to respond to such visual texts will be the primary focus of this thesis. The PKM is a model in marketing research that suggest consumers accumulate knowledge of advertisers, their intentions and tactics over time and use it when responding to the advertiser's attempt at persuasion.

Several studies have suggested the rise of 'ethical', 'green' and 'eco' consumer beliefs and values in recent years (Anne et al., 2014; Arnold, 2010; Bray et al., 2011; Singh et al., 2012). In the field of ethical clothing, the rise of ethical beliefs and values correlate with the success and popularity of brands such as Patagonia and Reformation. Founded by an environmental activist and focused on sustainable and socially responsible outdoor clothing, Patagonia's 2017 revenue was estimated to reach 209 million (Nace, 2017). The environmentally sustainable clothing brand Reformation is much smaller but has a niche 'cool girl' image and celebrity following (Bateman, 2017; Holt, 2015). However, the continued success and popularity of companies with highly publicised histories of unethical practices such as Nike and H&M suggest a more complex relationship between consumer's ethical beliefs and

consumption behaviour. Previously considered as a “global symbol of abusive labour practices”, Nike has been at the receiving end of anti- sweatshop activism since the 1990s (Nisen, 2013). Although Nike’s demand and brand value decreased during this period due to strong public backlash and moral outrage, the brand is now praised for increasing transparency on their production process and making improvements (Nisen, 2013; Teather, 2005). However, activists assert that the company has a long way to go before it can be considered ethical (Segran, 2017). Yet, Nike was ranked as the second largest apparel company in the world in Forbes’ ‘Global 2000’ list (Forbes) with a revenue of 34.4 billion in 2017 (Nike News). Swedish clothing company H&M has also received media attention due to issues concerning underage workers and overall poor labour conditions (Abrams, 2016; Butler, 2016). Both brands consistently make the list for top apparel companies globally (FashionUnited, 2016; Nace, 2017) which suggests a tenuous relationship between consumer’s ethical beliefs and consumption behaviour.

In the context of ethical clothing communication, media campaigns related to ethical clothing consumption appeal to consumer’s ethical beliefs and morality. Campaigns related to ethical clothing consumption often incorporate a range of visual media texts to promote a message or advocate an action related to ethical clothing. Notable examples considered successful include Patagonia’s ‘Don’t buy this jacket’ campaign featuring their own product released on Black Friday to ask consumers to consume carefully and consume less (Patagonia, 2011) and the ‘I’d Rather Go Naked Than Wear Fur’ campaign by organization People for the Ethical Treatment of Animals (PETA) which features celebrities to dissuade consumers against wearing clothing made out of fur (PETA, 2008). Ideally, if the consumer had strong positive beliefs about ethical clothing consumption, they would be expected to react or respond to the communication in ways that are consistent with their beliefs but this may not always be the case. An issue that perplexes researchers and advertisers alike is the consumer’s ability to

consistently act in ways that are in violation of their attitudes and beliefs. The present study aims to explore the positive and negative ways in which consumers react to visual communication on ethical clothing.

In the field of behaviour and attitude change, cognitive dissonance is a key concept that describes a situation where an individual has inconsistent beliefs or attitudes, or act in ways that are inconsistent with their beliefs or attitudes (Chatzidakis et al., 2006). Cognitive dissonance can be minimised by the use of behaviour justification strategies such as those proposed by the neutralisation theory. Neutralisation theory proposes that self-justification strategies may be used to decrease discomfort, guilt or other related feelings that arise from acting in ways that are opposed to held beliefs or attitudes (Chatzidakis et al., 2006). It focuses on the way such strategies are used to defend the inconsistencies between behaviours and beliefs. Thus, it allows for ways to decrease cognitive dissonance without having to change behaviours (Chatzidakis et al., 2006). The use of defensive strategies to continue with a consistent self-image and social image is a component of neutralisation theory that is visible in consumer research exploring ethical decision-making (Scott, 2015; Seu, 2010) where various discourses are effectively used to justify continued action or inaction that is inconsistent with ethical beliefs. This can paint a discouraging picture of the relationship between people's ethical beliefs, intentions and actions. This is partly because such research often focuses on general audiences or consumers, despite growing evidence pointing out the attitude-behaviour gap in general audiences (e.g. Chatzidakis et al., 2006; Davies & Gutsche, 2016; Seu, 2010).

A significant amount of consumer research has been dedicated to exploring the gap that often exists between an individual's principles and standards, and their consumption behaviour (e.g. Bray et al., 2011; Gregory-Smith et al., 2013; Grimmer & Miles, 2017; Reimers et al., 2016). The consumer discourses employed to defend attitude-behaviour gaps have also been

the focus of research to a lesser degree (e.g. Chatzidakis et al., 2006; Seu, 2010; Syed Afzal Moshadi & Amjad, 2017). An underrepresented yet important population within ethical consumption research on the attitude- behaviour gap are consumers who are interested in ethical consumption or the idea of ethical consumption. Ethical consumers or consumers with an interest in ethical consumption may be distinguished from mainstream consumers by a more consistent relationship between ethical beliefs and consumption behaviour. The positive and negative ways in which this population responds to ethical clothing communication may have more direct influence on their purchase behaviour (in comparison to mainstream audiences). Therefore, organisations and brands advocating ethical clothing consumption need to account for ethically interested and/or ethically invested consumers when it comes to their advertising efforts, especially their visual communication.

This thesis aims to contribute towards research on ethical consumption and ethical clothing consumption by exploring ethical consumers as a segmented population rather than a single homogeneous group. The transtheoretical model (TTM) is a model of behaviour change by Prochaska and DiClemente (1983) where change happens in a series of six stages referred to as the Stages of Change (SOC). The TTM can be applied to an ethical decision- making context by segmenting the different levels of ethical consumers under the stages in SOC as demonstrated by Freestone and McGoldrick (2008). The four stages used to identify and study levels of ethical engagement will be Contemplation, Preparation, Action and Maintenance. The ways in which an ethical consumer's current stage influences their response to visual communication related to ethical clothing will be explored, with a focus on whether or how use of the PKM may change between the different levels. Consumers with some degree of interest in ethical clothing consumption in New Zealand and Australia will be the target research population. The paper begins with a review of the key extant literature

surrounding ethical consumption and clothing, the attitude- behaviour gap, the PKM and consumers interested in ethical consumption.

## Chapter 2. Literature Review

### Defining the ‘ethical consumer’

Davies and Gutsche (2016) contest the representation of ethical consumers in previous phenomenological research as people who are involved with social movements, are highly knowledgeable and have a strong sense of ethics that drives their ‘identity projects’ (Luedicke et al., 2010). Davies and Gutsche (2016) argue that mainstream consumers want to be seen as good or ‘better’ people, an aspect of the in group/out group mentality that is also visible in research on ethical consumer identities (Papaoikonomou et al., 2016), but generally do not hold strong ethical beliefs or attitudes and often have low knowledge of their consumption choices. However, this thesis would not necessarily classify the participants in Davies and Gutsche’s (2016) study as ethical consumers, even though they do engage in ethical consumption habits to varying degrees. This is mainly due to the fact that, many of these participants engage in ‘mainstream’ ethical consumption with habits such as buying fair trade products with limited knowledge of fair trade itself, and often without ethical motivations.

The present study’s definition of an ethical clothing consumer is influenced by previous research on the conceptualisation of ethical clothing (Reimers et al., 2016). Research argues that the perception of ethical clothing is influenced by four dimensions concerned with minimising harm: environmental responsibility, employee welfare, animal welfare and slow fashion attributes (Reimers et al., 2016). Similarly, the present study argues that the motivation to minimise harm must accompany the ethical consumption habits or interest in

ethical consumption habits in order for a clothing consumer to be considered ethical. The present study excludes the slow fashion dimension in its definition of ethical clothing and ethical clothing consumers, although previous research suggests that slow fashion is the strongest influence on consumer attitudes out of the four dimensions (Bryce et al., 2017). Slow fashion focuses on slowing down production cycles and reducing purchase frequency consequently leading to less pressure on workers to meet deadlines and reduced clothing related waste (Reimers et al., 2016). Slow fashion's positive impact through less pressure on workers can fit into the employee welfare dimension and the impact of reduced clothing waste can fit into the environmental responsibility dimension which suggests slow fashion is not an independent dimension on its own. Furthermore, it is an ambiguous term that may be interpreted differently by the research participants and as noted by previous research, the inconsistent use of terminology on ethical clothing can affect both the literature as a whole and confuse consumers who take part in related research (Reimers et al., 2016).

An ethical clothing consumer may be equally concerned with minimising the negative impact of ethical issues related to employee welfare, animal welfare and environmental responsibility or they may attribute varying levels of saliency to the categories or specific ethical issues within the broad categories. Additionally, an ethical clothing consumer is not expected to engage solely in ethical clothing consumption all the time as research suggests that even individuals that consciously try to lead ethical lifestyles through ethical consumption and participation in ethical projects are not always able to be consistent in their ethical concerns (Papaoikonomou et al., 2016). The definition of ethical clothing will be clarified during the research process to counter the inconsistent meanings and perceptions participants may associate with the term 'ethical clothing' and what it means to be an ethical clothing consumer. The following definition of ethical clothing will be used for the present study and will be shared with the research participants to minimise variations in



interpretation: “ethical clothing refers to any clothing that aims to minimise any negative impact it has on animals, employees and the environment. Some ethical clothing may focus one or two of the criteria mentioned above, while others may focus on all three”. Likewise, ethical clothing consumers will refer to individuals that seek to minimise their negative impact on the environment, animals and/or clothing workers through their clothing consumption choices.

## Attitude- Behaviour gap

### Maladaptive responses

The use of media campaigns on ethical issues in the clothing industry to encourage ethical clothing consumption is not a significant area of previous research. Although there is little consumer research that could be found that focuses on increasing the effectiveness of communication related to ethical clothing, the existing research that focuses on increasing the effectiveness of humanitarian appeals is useful for this thesis. Consumer research on increasing charitable donation intentions (Basil et al., 2008; Hibbert et al., 2007) identify possible causes for ‘adaptive’ and ‘maladaptive’ responses to charity appeals. ‘Adaptive responses’ refer to responses that are consistent with the advocated behaviour and ‘maladaptive responses’ refer to responses that are inconsistent with the advocated behaviour (Basil et al., 2008). In the context of visual communication related to ethical clothing, adaptive responses would be consumer reactions that are consistent with the advertiser’s intentions, and maladaptive responses would be consumer reactions that deviate from the advertiser’s intentions.

Research on charity appeals often focus on short term direct behaviours such as donation intention (e.g. Basil et al., 2008; Hibbert et al., 2007). This thesis explores less direct

behaviours, such as reactions and attitudes towards visual communication. Similarly, to research that focuses on the use of emotional appeals, this thesis also aims to find how undesired outcomes such as ‘maladaptive’ responses occur. The ‘maladaptive’ responses to ethical clothing related visual communication will be the main focus of this thesis to help reduce its occurrence in future ethical marketing efforts. Research on the negative consumer discourses employed in response to humanitarian appeals identify three types of ‘denial’ responses (Seu, 2010). The three types of responses in Seu’s (2010) research are examples of ‘maladaptive’ responses and provide a framework to explore the different ways in which visual texts used in ethical clothing related campaigns induce ‘maladaptive’ responses.

Agent knowledge, topic knowledge and persuasion knowledge

Seu’s (2010) research on audience responses to humanitarian appeals identified three ‘argumentative topoi’ which fit the definition for ‘maladaptive responses’ because they provide justifications for not carrying out the advocated behaviour in humanitarian appeals by an organisation. These ‘argumentative topoi’ were labelled as: ‘the medium is the message’, ‘shoot the messenger’ and ‘babies and bathwater’ (Seu, 2010). The argumentative topoi will be classified as undermining the messenger, undermining the message and undermining the recommended action for the purposes of this research. There may be other discourse categories that can be defined as ‘maladaptive’, however, only the three categories mentioned above will be explored in the quantitative section of this thesis. This is partly because the ‘argumentative topoi’ can be integrated into the Persuasion Knowledge Model (PKM) to explore how consumers’ accumulated knowledge outlined in the PKM (Friestad & Wright, 1994) can affect their responses to communication on ethical issues in the clothing industry. In the Persuasion Knowledge Model, the person, group or organization seen as being in charge of the persuasion attempt is referred to as the agent, and the consumer or audience that it is aimed at is referred to as the target (Friestad & Wright, 1994). The interaction between

the target's coping behaviours and the agent's attempt at persuasion form the persuasion episode (Friestad & Wright, 1994). The term persuasion attempt is used to describe a target's perception of the way in which information designed to influence their beliefs, attitudes, decisions or actions are strategically communicated (Friestad & Wright, 1994). Therefore, the visual texts used in ethical clothing related campaigns are examples of persuasion attempts, and the responses induced by these texts are expected to draw upon the three knowledge structures outlined in the PKM (Friestad & Wright, 1994). The PKM is critical to this thesis because it assumes that consumers are active and use their accumulated knowledge on three elements when responding to a persuasion attempt: agent knowledge, topic knowledge and persuasion knowledge (Friestad & Wright, 1994). The ways in which these knowledge structures interact with each other determines the consumer's response to a persuasion attempt (Friestad & Wright, 1994). Agent knowledge is comprised of beliefs concerning the characteristics, effectiveness and intent of the persuasion agent (Friestad & Wright, 1994). Topic knowledge is comprised of beliefs about the topic of the message communicated, and persuasion knowledge includes beliefs about the effectiveness, appropriateness, and intent behind the persuasion tactics and strategies used in a persuasion attempt (Friestad & Wright, 1994).

Findings from later research have also indicated that consumers often have a high level of knowledge about persuasion tactics and the motivations of the advertiser (Friestad & Wright, 1995). Although the PKM is not mentioned in Seu's work (2010), the discourse categories that arise from that research also lend support to the concept of active consumers who are able to use the three knowledge structures as part of their coping behaviour to human rights appeals. This thesis will focus on some of the 'maladaptive' discourse categories that may arise from the activation of the three knowledge structures in the PKM, with the use of the

specific ‘maladaptive’ categories from Seu’s research. The discourse categories identified in Seu’s research represent the dominant ‘maladaptive’ response categories that arose from that research and can be linked to one of the knowledge structures within the PKM.

The PKM provides a theoretical framework to explore how consumers interested in ethical clothing respond to different aspects of visual communication on ethical issues in the clothing industry. Research suggests that Friestad and Wright’s PKM (1994) contributes to the field of persuasion theories in marketing and advertising research through the introduction of active consumers who use their persuasion knowledge, motivation, cognitive ability and goals to assess and respond to persuasion attempts (Shrum et al., 2012). Research suggests that the model can be used by consumers to cope with persuasion attempts and marketers to minimise the activation of persuasion knowledge (Shrum et al., 2012). This thesis will explore how defensive discourse categories adopted from Seu’s work (2010), especially those considered ‘maladaptive’ responses use the knowledge structures outlined in the PKM to cope with visual communication on ethical clothing. The ‘argumentative topoi’ or ‘maladaptive’ categories from Seu’s research will be used within the PKM to explore how maladaptive and adaptive responses to communication differ between consumers at different stages in the SOC in the TTM (Prochaska & DiClemente, 1983).

## The Persuasion Knowledge Model

Agent knowledge- the ‘brand’

Denial discourses that undermine the messenger make use of agent knowledge, which can include knowledge of the organization or company behind the communication as well as any spokespeople associated with the communication (Friestad & Wright, 1994). For example, consumers may have used their agent knowledge of Emma Watson, Fair Trade and People

Tree in evaluation of Emma Watson's collaboration with Fair Trade clothing brand People Tree in 2010 and 2011. Research on the use of celebrity in humanitarian communication is mixed in terms of effectiveness (Scott, 2015; Seu, 2010) and participants are often distracted by questions of authenticity, personal gain and other insincere motivation for celebrity involvement in humanitarianism (Scott, 2015). Thus, the effect of spokespeople associated with a persuasion attempt will not be explored in this research. This will be done by excluding visual texts with recognisable spokespeople. Agent knowledge for this study will focus solely on the company or organization that is visibly associated in the communication to study how consumers' use their agent knowledge to react to the 'brand'. The inclusion of the company or organization as a potential cause of 'maladaptive responses' is supported by research which suggests that bad publicity about an organisation's work can be damaging (Bennett & Savani, 2003) and that consumer trust and confidence are major areas of concern for charities (Sargeant & Lee, 2004). Furthermore, research on the use of PKM to influence charitable giving suggests that a 'solid' reputation for charitable organisations is important as a positive evaluation of the charitable organization positively influenced guilt arousal in their use of guilt appeals (Hibbert et al., 2007).

#### Topic knowledge

Denial discourses that undermine the recommended action use topic knowledge to question both the response efficacy and self- efficacy of carrying out the advocated behaviour.

Response efficacy refers to the ability of the advocated behaviour to solve the problem and self- efficacy refers to the ability of the individual to carry out the advocated behaviour (Basil et al., 2008). Research suggests that empathy and self- efficacy are often precursors to guilt and can determine whether guilt or maladaptive responses occur in a guilt appeal (Basil et al., 2008). The findings from previous research suggest that the presence of both empathy and self- efficacy is likely to both increase charitable donation intentions and reduce maladaptive

responses (Basil et al., 2008). Mainstream consumer discourses that attempt to undermine a recommended or potential prosocial action often mention low levels of response efficacy and/or self-efficacy (Carrigan & Attalla, 2001; Davies & Gutsche, 2016; Hibbert et al., 2007; Seu, 2010), thereby lending support to Basil, Ridgway and Basil (2008). Prosocial behaviour is any behaviour that is carried out voluntarily and considered beneficial to others or society as a whole (DeLamater, 2014), the present study's definition of ethical consumption is an example of prosocial behaviour. Self-efficacy and response efficacy have been taken from previous research (Basil et al., 2008) to explore as a measured component of topic knowledge. However, the present study does not treat response efficacy or self-efficacy as strict antecedents to guilt but rather explores the interaction between perception of brand/organisation, efficacy and guilt as the measured aspects of agent knowledge, topic knowledge and persuasion knowledge respectively.

The use of response efficacy and self-efficacy in discourses that deny humanitarian appeals is noticeable in Seu's (2010) research. This thesis will focus on advocacy communication for ethical clothing consumption that recommend two distinct courses of action. Balsiger draws attention to boycott (not buying products based on their ethical characteristics) and 'buycott' (buying products based on their ethical characteristics) behaviour as specific tactics that exists on a continuum between denunciatory and supportive action that are used in social campaigns to promote ethical consumption (2014). Denunciatory actions are aimed at existing structures and actors to put pressure on them in some way to change their practices (Balsiger, 2014). Supportive actions are aimed at promoting alternatives that are more ethically sound (Balsiger, 2014). The visual texts used for this research will include an example that advocates 'denunciatory action' and another example that advocates 'supportive action' to test for the influence of topic knowledge on consumers interested in ethical clothing consumption. Since the focus of this thesis is more on maladaptive responses than

adaptive responses, topic knowledge questions will be aimed at exploring response efficacy and self-efficacy and how it may or may not influence the maladaptive response of undermining the recommended action. This thesis will also explore personal relevance to a lesser degree within the topic knowledge construct. Personal relevance will refer to the aspect of topic knowledge related specifically to topic attitudes as both visual texts will focus on different issues related to ethical clothing consumption.

## Persuasion knowledge

### Guilt

Denial discourses that undermine the message make use of persuasion knowledge to question and assess the manipulative intent of humanitarian appeals. The PKM presumes that an observable characteristic of a persuasion attempt is only given meaning as a persuasion tactic if the consumer perceives a possible causal connection between the characteristic and a psychological activity, they believe mediates persuasion (Friestad & Wright, 1994).

Examples of psychological activity or processes in question include but are not limited to attitudes, beliefs, emotions, reasoning and categorising (Friestad & Wright, 1994). Any communication that is perceived as trying to overtly or otherwise induce such a psychological process that a consumer may not come to on their own can infer manipulative intent. A common characteristic of persuasion attempts that appeal to a consumer's code of ethics or personal morals is the use of guilt as a mediator. A consumer's persuasion knowledge can include awareness and recognition of the use of guilt as a persuasion tactic and is cited extensively by consumers in maladaptive responses to humanitarian appeals (Scott, 2015; Seu, 2010).

The relationship between guilt and prosocial behaviour has been the focus of some studies (Estrada-Hollenbeck & Heatherton, 1998; Huhmann & Brotherton, 1997). In particular, the

use of guilt in humanitarian appeals and communication to induce charitable donations (Basil et al., 2008; Coulter et al., 1999; Hibbert et al., 2007) suggest that guilt is a key influence on prosocial behaviour. Coulter, Cotte and Moore (1999) provide a theoretical framework to understand the relationship between consumers' persuasion knowledge, their cognitive and emotional reactions to an ad, and their attitudinal and intentional responses resulting from exposure to a guilt appeal. The theoretical framework (Coulter et al., 1999) is part of literature exploring attitude- behaviour gap in guilt appeals through its focus on the differences between advertiser's intentions and consumers' reactions- in other words, maladaptive and adaptive responses. The use of guilt as a common persuasion tactic in humanitarian communication and consequently, its possible reception as a maladaptive response by the consumer, is important for the agent or advertiser to consider. Appeals may be directed towards audiences as moral agents, whereas audiences position themselves as critical consumers who use their persuasion knowledge to assess and often critique the manipulative intent of such communication (Seu, 2010). Ethical clothing related communication on the other hand often appeals to their audience as consumers or as moral agents or both. However, similar to other humanitarian communication, ethical clothing communication often uses guilt as a mediator to appeal to its audience. Therefore, guilt will be the perceived manipulative intent that is explored within the persuasion knowledge structure to study how perceived differences in types and levels of guilt manipulation in the visual texts affect consumers' responses.

Huhmann and Brotherton (1997) mention three main types of guilt: anticipatory, reactive and existential guilt. This thesis expands on the types of guilt used as perceived persuasion tactics to include existential guilt, anticipatory guilt, social guilt, forced guilt and consumption guilt. The aforementioned types of guilt are in some way related to acting in ways that are against an individual's moral standards or code. However, research notes that guilt can be



experienced without violating an individual's moral code (Hoffman, 1982, cited in Ruth & Faber, 1988). Ruth and Faber (1988) define existential guilt as a consumer's awareness of the difference in well-being between themselves and others. In addition to the sense of being in a 'better off' position than others (Basil et al., 2008), which can create feelings of empathy and guilt, another element of existential guilt is noted by Cohen and Seu (2002): "...the messages that the West is politically and economically responsible for human rights abuses in the world, that we all benefit from the resulting misery, that we have a generalised sense of responsibility towards our fellow human beings...". Anticipatory guilt refers to guilt induced by an inaction on the consumer's part (Basil et al., 2008) or guilt experienced when a consumer considers an action that goes against their own beliefs or principles (Hibbert et al., 2007). In both cases, guilt is experienced before the action as the defining characteristic of anticipatory guilt is that it is experienced in anticipation of an action, inaction, behaviour etc. In David and Gutsche's (2016) study on consumer engagement with fair trade products, social guilt can be seen as a combination of existential guilt and peer influence; social guilt manifests itself when a consumer feels pressure to engage in ethical consumption behaviour due to the ethical consumption behaviour of their social circle, or people's increased ethical consumption behaviour in general. In the context of ethical clothing, the guilt would originate from a consumer's concerns on how their engagement with being ethical clothing consumers or lack thereof will be perceived by others. A study by Shah and Amjad (2017) note the role of collectivist vs individualistic cultures as a potential influencing factor when it comes to ethical decision-making. In the case of different types of guilt, social guilt may be more prevalent in collectivist cultures whereas the other types of guilt are more focused on the individual and may be stronger in individualistic cultures. Forced guilt will refer to the consumer's perception of guilt used with manipulative intent, thus leading to a perception of forceful direction of the consumer to a desired psychological activity or process. Davies and

Gutsche (2016) suggest that consumers are not fond of consumption guilt, which can be experienced in scenarios where the consumer has to consciously choose between ‘free-choice and fair-choice’ versions of the same product. This thesis modifies the definition of consumption guilt to also include the definition of reactive guilt or the negative feelings associated with consumption of a product that the consumer is aware of being unethical. In the case of ethical clothing, an example may be someone who is aware of Nike’s various supply chain issues as they have been widely publicised in Western media and still continues to buy their products.

The framework proposed by Coulter, Cotte and Moore (1999) aim to contribute towards understanding consumer evaluation of ads and response to guilt appeals. The present study and the work of Coulter, Cotte and Moore (1999) draw on some of the same key literature including those related to guilt and the use of guilt appeals (Huhmann & Brotherton, 1997) and the Persuasion Knowledge Model (Friestad & Wright, 1994). Therefore, the previous research (Coulter et al., 1999) is important to consider for the present study, especially in relation to persuasion knowledge. Although there are some notable overlaps in research aims and literature between previous research (Coulter et al., 1999) and the present study, there are also some key differences. The present study aims to contribute to research on ethical consumerism and takes into account the level of interest and investment in the advertisement subject. Previous research (Coulter et al., 1999) explores persuasion knowledge, which is one of three knowledge structures outlined in the PKM, whereas it is imperative for the present study to explore all three structures in the PKM. The ways in which agent knowledge, topic knowledge and persuasion knowledge interact with and influence each other is a key part of the PKM as the cumulative knowledge structures in the PKM are not necessarily used independently of each other.

Appropriateness and effectiveness

Appropriateness and effectiveness will also be included within the persuasion knowledge construct to explore participants' assessment of the visual communication. Appropriateness and effectiveness will refer to the perceived level of appropriateness and effectiveness attributed to the visual communication. This measures for assessment of the visual communication alone and thus, will be negatively or positively oriented. In comparison, guilt measures specifically for level of guilt arousal, which may be positively or negatively oriented in the sense that participants may react adaptively or maladaptively to guilt arousal. Therefore, appropriateness and effectiveness measure the degree to which the visual communication is considered a successful persuasion attempt, regardless of guilt arousal.

## Ethical clothing consumption consumer research

Consumer research on ethical consumption often focuses on mainstream or general consumers (Carrigan & Attalla, 2001; Davies & Gutsche, 2016) while ethical consumption research on ethical consumers may look at it from a range of perspectives including the role of self-identity (Papaoikonomou et al., 2016; Shaw & Shiu, 2002). However, there is a lack of research that focuses specifically on how consumers interested or invested in ethical consumption respond to media texts or appeals promoting ethical consumption that are produced by ethical brands and related organisations. The present study addresses this gap in literature within the context of ethical clothing consumption because there is a need to focus on audience responses to such texts with audiences that are interested in gaining information related to ethical clothing consumption. The decision to narrow the focus to consumers interested in ethical clothing consumption is supported by research that suggest individuals do not always respond positively to new information on ethical issues (Carrigan & Attalla, 2001; Davies & Gutsche, 2016).

Vroom's (1964) expectancy theory of work and motivation explores the motivations and process of choosing one behavioural option over another. The theory is based on the idea that people prefer certain goals or outcomes over others and the ways in which the relationship between their behavioural options and goals affect the decision-making process in a given situation (Vroom, 1964). Three factors can influence this process: expectancy, valence and instrumentality. While this theory was primarily used to account for employee motivations, the valence variable is partially relevant to this thesis. The term 'valence' refers to the feelings associated with an outcome. A positive valence occurs when the individual places high importance or has positive feelings towards the outcome, a negative valence occurs when low importance or negative feelings are associated with the outcome and a neutral valence occurs when there are no strong feelings towards or against the outcome. Valence, in conjunction with the other variables are suggested to be predictors for strong motivations (Vroom, 1964). In the context of consumers interested in ethical clothing consumption, if the outcome is related to increased knowledge on ethical clothing consumptions in general, consumers without an interest in ethical clothing consumption may be more likely to display a negative or neutral valence. In fact, most participants in a study on 'mainstream' ethical consumption "...highlighted that they did not wish to know more or have higher involvement with social movements" (Davies & Gutsche, 2016) as an increase in knowledge may increase their associated guilt. An increase in knowledge about ethical issues, alternatives, ethical background of products or even related social movements may increase the level of guilt experienced as any unethical action will be undertaken as knowledgeable consumers. Instead, consumers preferred 'not to know or not to face the dilemma' which has led both Davies and Gutsche (2016) and previous research by Auger, Devinney, Louviere and Burke (2008) to question the assumption that a higher level of knowledge increases consumers' likelihood for being ethical consumers. Furthermore, research suggests that audiences are finding

increasingly complex narrative discourses to explain or justify continued unethical action or inaction to appeals (Seu, 2010).

Since there is sufficient research to suggest that increasingly knowledgeable mainstream consumers do not always make for increasingly ethical consumers, it makes sense to focus on consumers who are at least curious about the communication's subject or advocated behaviour. Research on the motivations of ethical consumers suggests that people who are not at all interested in ethical consumption are more likely to view the associated negatives as greater than the associated positives for the advocated behaviour (Freestone & McGoldrick, 2008). The mainstream consumer's focus on the negative aspects of ethical change is reflected in much of the 'maladaptive' responses visible in research (Chatzidakis et al., 2006; Davies & Gutsche, 2016; Seu, 2010). Chatzidakis, Hibbert and Smith (2006) provides a conceptual framework for exploring the use of neutralisation techniques in consumers' everyday decision-making processes to allow for unethical behaviour. In contrast, Seu (2010) looks specifically at how audiences actively neutralise calls for action in human rights appeals in order to remain passive. While aspects of neutralisation theory are helpful for this research, research (2006) suggests that the theory is aimed at less complex decision-making processes, whereas Sue (2010) looks at complex and layered coping strategies used in moderate to high involvement thinking. Sue's (2010) categories of defensive strategies are also more applicable to this thesis. Both studies look at how the audience or consumers try to minimise the negative perception presented by their attitude- behaviour gap, both to society and to themselves. The use of neutralisation theory in research focuses on the way such coping strategies "... present a psychological process capable of restoring equilibrium without attitude change" (Chatzidakis et al., 2006), particularly in relation to consumer's ethical/unethical decision-making. However, motivated cognition theory argues that an individual's motives can act as a biased influence on the reasoning process and final

judgement (Chatzidakis et al., 2006). This is one of the key reasons why it is important to look at how the decision- making process of ethically interested consumers can be influenced by different factors, because their motives will differ to those of mainstream consumers. The Persuasion Knowledge Model (PKM) assumes that the advertiser/agent want to maximise the effectiveness of their persuasion production and the consumer/ target want to maximise the effectiveness of their persuasion coping behaviour (Shrum et al., 2012). The greater perceived negatives associated with changing to ethical consumption, the use of ‘maladaptive’ responses to explain for resisting ethical changes and resisting humanitarian appeals and mainstream consumers’ unwillingness to learn more about ethical issues to decrease associated guilt all suggest that consumers without any interest in the ethical issue explored will be more likely to respond maladaptively to visual texts. However, Friestad and Wright (1994) note that the use of the knowledge structures outlined in the PKM by consumers does not necessarily mean resisting or rejecting the persuasion attempt, but rather being in control of how to respond to the attempt. Therefore, this thesis will recruit potential participants from an ethical clothing related organization as the maladaptive responses of consumers with an interest in ethical clothing consumption are expected to have stronger ties with ethical consumption behaviour than the maladaptive responses of consumers without any interest in ethical clothing consumption. Previous research suggests membership to ethical communities such as ethical cooperatives and solidarity purchase groups are often accompanied with strong relationships between ethical attitudes and behaviour (Papaoikonomou et al., 2016; Signori & Forno, 2016). Therefore, seeking out an ethical clothing app or website or opening it when accidentally coming across it suggests at least a slight interest in ethical clothing. The present study proposes that most consumers who sign up or subscribe to such apps or websites are more actively interested in ethical clothing consumption and have stronger ties to ethical issues related to their self- identity and social

identity. Research suggests that ethical consumers construct their self- identity through their consumption choices and behaviours, and their social identity through both consumption behaviours and the meanings they have assigned to those behaviours (Papaoikonomou et al., 2016). Additionally, members of an ethically inclined consumption cooperative noted that they felt part of a ‘larger imagined community’ based on the perception that there are other like- minded individuals out there which may fuel a sense of belonging (Papaoikonomou et al., 2016). Research indicates that the ‘legitimisation’ of an ethical identity occurs in an ethical consumer community which may lead to the construction of “more solid ethical identities” (Papaoikonomou et al., 2016). The organization chosen to recruit participants for this thesis focuses on making it easier for consumers to find ethical clothing and apparel. It also promotes ethical alternatives to popular brands that may not be as ethically inclined and has an established audience, therefore making it an ethically minded community with a shared set of values. This thesis proposes that consumers interested in ethical clothing consumption and are part of ethical clothing related online communities have motivations that are positively inclined towards strengthening their attitude- behaviour relationships in terms of ethical clothing consumption. Whereas, consumers without any interest in ethical clothing consumption may have motivations that are more positively inclined towards decreasing cognitive dissonance and maintaining a positive social and self- perception. Therefore, ethically interested consumers may be more likely to be of use to ethical clothing marketing based on consumer motivations even if there are overlaps in the adaptive and maladaptive response discourses used by ethically interested consumers and uninterested consumers.

## Motivational progress through the Stages of Change

An understanding of how motivational strength can vary between people who have different levels of interest in ethical clothing consumption can be useful in the field of ethical consumer research. Freestone and McGoldrick use the Transtheoretical Model (TTM) to understand consumer motivations for changes in ethical behaviour (Freestone & McGoldrick). According to the TTM, the Decisional Balance Scale (DBS) proposed by Janis and Mann (1979) changes depending on which stage of the Stages of Change (Prochaska & DiClemente, 1983) an individual is at any given time. Stages of Change (SOC) in the TTM suggest that change occurs in a series of five, progressive steps: Precontemplation, Contemplation, Action, Maintenance and Relapse (Prochaska & DiClemente, 1983). Preparation is another step that was noted in later research (DiClemente et al., 1991). In the ethical clothing related decision-making context explored here, Relapse and Precontemplation have the same value since they both feature a lack of interest or investment in the behaviour change. Therefore, the present study will use the following stages to measure for different levels of interest within the sample: Contemplation, Preparation, Action and Maintenance.

The DBS is concerned primarily with the relationship between anticipated gains and losses associated with decision-making (Janis & Mann, 1979). The gains and losses are referred to as positive gains (pros) and negative losses (cons) (Migneault et al, 1999, cited in Freestone & McGoldrick, 2008). Freestone and McGoldrick (2008) found that a DBS shift occurs as consumers' progress through stages of awareness, concern, and action similar to the SOC in the TTM. The pros associated with behavioural change are outweighed by the cons associated with the same behaviour change at the earliest stage in the SOC (Freestone & McGoldrick, 2008). Since this thesis is concerned with consumers interested in ethical clothing consumption, participants are required to be past the Precontemplation stage.



Precontemplation is the earliest stage in the SOC before interest about ethical clothing or learning about ethical clothing has been registered. The TTM has been used extensively for public health campaigns and cessation behaviour interventions but it is rarely used to explore ethical decision making. Freestone and McGoldrick (2008) was the only existing literature at the time of its publication to apply both the TTM and DBS in an ethical decision- making context. Therefore, this thesis draws on Freestone and McGoldrick's work with modifications made to focus specifically on consumers interested in ethical clothing consumption.

Freestone and McGoldrick focuses on the relationship between motivational strength for positives and negatives associated with ethical decision making and the SOC. This research will also focus on the SOC as a motivating influence but will hone in primarily on how the SOC affects adaptive and maladaptive responses within the PKM.

## Chapter 3. Methodology

### Survey design

This thesis uses a mixed method approach with a combination of quantitative section utilizing a correlational design and thematic analysis to explore how consumers interested in ethical clothing consumption respond to visual texts used in ethical clothing related communication. The research is in the form of an anonymous, self-administered survey (see Appendix A) to avoid any discomfort some of the questions may pose. Additionally, in-person research such as focus groups and interviews may increase the potential for social desirability bias (Hulland et al., 2018), especially for a survey that looks at ethical dimensions. The survey uses a cross-sectional approach to study participants' interest in ethical clothing consumption and their knowledge of structures in the PKM and the ways in which this can predict participant responses when exposed to a visual text related to ethical clothing consumption. Surveys are a common research method utilised in marketing and consumer research (Hulland et al., 2018; Rindfleisch et al., 2008), particularly when the study is mostly quantitative in nature as is the case here. An online survey program was used as it is an ideal way to present the visual element of the research and reach participants in both New Zealand and Australia. While there is only one version of the survey, participants would have received one of two possible images for the visual text response section using a method similar to A/B testing. A condition variable was created in the survey, which Qualtrics survey software is able to randomly allocate respondents to. The survey has an evenly presented random assignment method option which is utilised so that a comparable number of participants will receive the survey with one visual text or the other.

## Sample/ Demographic

Participants were required to be at least 18 years of age, and a resident of either New Zealand or Australia. Participants were required to have some interest in ethical clothing consumption and were sought out by the use of a third party, ethical clothing related organisation. An email invitation template for the survey was distributed through the organization using specific parameters to find the right population size and type (see Appendix B). The email invitations were sent out to users from New Zealand and Australia who fit the following parameters: 1) signed up to the organization for at least 30 days at the time of the email invite, 2) used the organisation's app at least 4 times in last 3 months at the time of the email invite and 3) had opened at least one message or notification in that time. The email invitation contained the survey link and password to access the survey to ensure that all responses were from participants who had signed up to the organization and fit the aforementioned parameters. The emails were sent to 2400 members of the organization with 291 responses with a 12 percent response rate. The survey responses were collected online between February and April 2018. A small prize pack consisting of ethical products was advertised in the email invitation and used as an incentive to increase response rate. The research was initially approved by the University of Canterbury after some phrasing modifications were made, and went through another modification process following feedback from the organization used to recruit participants which was also approved (see Appendix C). There were 282 useable participant entries, with a majority of responses coming from female participants (94.4%). Participant age ranged from 18 to 68, with 18 to 35-year olds making up the majority of responses (72.5%). The recruitment focused on participants from Australia and New Zealand with 18.5% participants indicating New Zealand was their place of residence, and the remaining 81.5% indicating Australia.

## Measurement

Independent variable:

Level of interest/investment in ethical clothing consumption

The survey started with questions that measure the participants' level of interest and/or involvement with ethical clothing consumption in order to accurately place them in the correct stage of the Stages of Change (SOC). Participants had to be placed in the correct stage of the SOC in order to accurately address the second research question which related to the SOC. The SOC categories in ethical clothing related decision- making for consumers were based on the adaptation of the SOC in previous research for general ethical decision- making in consumers (Freestone & McGoldrick, 2008). The criteria for assigning participants with a stage in the SOC involved the use of selected statements that corresponded with each stage (see Table 1). The average scores for each set of statements were computed, followed by assigning participants to the stage they had the highest score in to minimise any response bias related to response style.

*Table 1. Criteria for Stages of Change*

SOC in ethical clothing related decision- making	Corresponding statements	Criteria
1. Consumers who are not interested in ethical clothing consumption or learning about ethical clothing consumption will be categorised under the Precontemplation stage. The Precontemplation stage will be measured in the research process. However, as noted earlier, participants from the	1. I am not interested in learning about ethical clothing 2. I am not interested in purchasing ethical clothing	(Statement 1 + Statement 2)/ 2

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sample that fall under this category will be excluded in the analysis.		
2. Consumers who are thinking about starting ethical clothing consumption or are wanting to learn more about ethical clothing will be categorised under the Contemplation stage.	3. I am interested in learning more about ethical clothing 4. I am thinking about purchasing ethical clothing	(Statement 3 + Statement 4)/2
3. Consumers who are exploring ways to incorporate ethical clothing into their consumer lifestyle or are in any other ways preparing to become ethical clothing consumers will be categorised under the Preparation stage.	5. I am trying to make ethical clothing a part of my lifestyle 6. I am finding ways of incorporating ethical clothing into my lifestyle	(Statement 5 + Statement 6)/2
4. Consumers who have started to incorporate ethical clothing into their consumer lifestyle or are in any other way new to the habit of ethical clothing consumption will be categorised under the Action stage.	5. I am trying to make ethical clothing a part of my lifestyle 6. I am finding ways of incorporating ethical clothing into my lifestyle 7. I have recently started purchasing ethical clothing	(Statement 5+ Statement 6+ Statement 7)/3
5. Participants who are regular consumers of ethical clothing will be categorised under the final stage of Maintenance.	6. I am finding ways of incorporating ethical clothing into my lifestyle 8. I have been purchasing ethical clothing for a while 9. I am thinking about continuing purchase of ethical clothing (Statement 9 is for participants who have been consciously purchasing ethical clothing for more than two months).	(Statement 6+ Statement 8+ Statement 9)/ 3

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A distinction exists between the definitions of Contemplation and Preparation stages with the definitions of the Action and Maintenance stages. Individuals in the Contemplation and

Preparation stages will be referred to as ‘ethically interested’ and individuals in the Action and Maintenance stages will be referred to as ‘ethically invested’. This is because ‘ethically interested’ stages show an interest in learning more about ethical clothing consumption and/or a possible willingness to adopt ethical clothing consumption in the future. ‘Ethically invested’ stages have successfully adopted ethical clothing consumption behaviours to some degree. This thesis will explore how agent knowledge, persuasion knowledge and topic knowledge within the PKM affect consumers at different stages of change within the SOC when responding to visual texts from ethical clothing campaigns. This could be useful in future ethical clothing campaigns to help bridge the gap between consumers in the ‘ethically interested’ stages and ‘ethically invested’ stages.

To find each participant’s stage in the ethical clothing decision- making SOC, a 5- point scale is used to measure the degree to which participants agree/disagree with statements related to their interest in and engagement with ethical clothing. The ethical clothing definition used in this thesis is provided for the participants in this section “Note that ethical clothing refers to any clothing that aims to minimise any negative impact it has on animals, employees and the environment. Some ethical clothing may focus on one or two of the criteria mentioned above, while others may focus on all three.) Some statements are negatively inclined towards an interest or engagement in ethical clothing: “I am not interested in learning about ethical clothing” and others are positively inclined: “I am interested in learning more about ethical clothing” to minimise acquiescence bias. It also makes it easier to discard responses that use straight lining. The scale ranges from ‘strongly disagree’ to ‘strongly agree’. The participant’s stage in the SOC is an independent variable in this study, and thus, a selection of criteria was used to sort participants into the correct stage (See Table 1) based on their answers in this section.

Independent controlled variable:

## Visual text

The second section of the survey mainly explores participant reactions and evaluations of the visual text. Participants do not have the ability to review the image later or attempt any previous section in the survey to minimise answers that utilise overly metacognitive processes. Furthermore, the images are timed to last a minimum of 8 and a maximum of 40 seconds to try and create a similar timeframe to uncontrolled exposure to such visual texts. The higher range of time is allowed for participants partially because one image features significantly more informative content to process, while the other image features strong emotive content. Another reason for the range of time allowed is that the participants are expected to take more time to study the visual communication in the survey because of their interest in the topic, in comparison to visual communication seen on a daily basis that may not have any connection to the participants. The controlled exposure to visual text is the only manipulated element in the survey. Each participant will get an almost identical survey as the next participant, except for the image. There are two possible visual text options with varying levels of agent knowledge, topic knowledge and persuasion knowledge activation expected (See figure 1). The different visual texts are used to address the first research question related to how different types of visual communication may influence adaptive or maladaptive responses. This thesis explores a small aspect of each knowledge structure in the PKM: knowledge of organization and outside knowledge of spokespeople associated with organization in agent knowledge, personal relevance, self- efficacy and response efficacy in topic knowledge and, guilt, effectiveness and appropriateness in persuasion knowledge.

Image A (Ethical Clothing Australia, 2011, cited in Ecotourre, 2011) is from a national Australian organization with a lower level of public familiarity and therefore, it is expected to elicit lower agent knowledge and has a lesser chance of agent knowledge activation. Image A also has a potential for low levels of guilt arousal and therefore lesser chance of activation of

persuasion knowledge. Image A advocates boycott consumption behaviour and is used to measure topic knowledge through the participants' assessment of self-efficacy and response efficacy. Image B (UNICEF, n.d., cited in Wordpress, 2012) is from an international organization with a high level of public familiarity. Therefore, it is expected to elicit moderate to high agent knowledge, whether it is positively or negatively inclined. The visual text features a vulnerable, young character and is an example of a guilt appeal with potential for strong levels of guilt arousal. The visual texts used for testing persuasion knowledge will include visual texts that can induce low and high levels of guilt. The high guilt visual text (Image B) features a vulnerable child as the prominent and only face in the communication. Research supports the high prioritisation of children in relation to ethical concern and guilt arousal: "The causes represented by children's charities (especially child abuse and neglect) have been shown to be of high personal importance to most people (Lazarus 1991, cited in Hibbert et al., 2007). Research (Hibbert et al., 2007) suggests that appeals related to children and issues faced by children are likely to evoke "existential" (Huhmann & Brotherton, 1997) guilt. Therefore, Image B is expected to activate persuasion knowledge to a greater degree than the low guilt visual text (Image A). Activation of persuasion knowledge is often linked with an increase in negative attitudes and scepticism towards the persuasion attempt in previous research (e.g. Friestad & Wright, 1994; Kirmani & Zhu, 2007; Shrum et al., 2012). This may lead to an increase in awareness of manipulative intent and a decrease in behavioural intentions that favour the persuasion attempt (Aguirre-Rodriguez, 2013 ; Kirmani & Zhu, 2007). Out of the two ads, the high guilt one appeals to the viewer's sense of morality and emotions in comparison to the low guilt one which addresses the viewer more as a consumer by offering ethical options. Previous research by Seu (2010) suggests that mainstream audiences generally position themselves as critical consumers to evaluate humanitarian appeals, even when the appeals try to communicate to a consumer's code of



ethics or morality. If ethically interested consumers also position themselves as primarily critical consumers, Image A may elicit less criticism and therefore, less maladaptive responses in general than image B. Image B advocates boycott consumption behaviour and is used to measure topic knowledge through the participants' assessment of self- efficacy and response efficacy.

### Breakdown of visual texts in survey

Image A



#### Agent Knowledge

- Organisation: Ethical Clothing Australia
- National organisation
- Lesser known
  - Facebook likes: 12k

#### Topic Knowledge

- Advocates 'buycott' behaviour
- Buycott- supportive action for ethical brands that are part of 'Meet Your Maker' initiative which supports fair labour practices and standards in Australia

#### Persuasion Knowledge

- Positively framed- seeking out these labels will support those involved in the production process in some way, do it.

Image B



#### Agent Knowledge

- Organisation: UNICEF
- International organisation
- Worldwide recognition
  - Facebook likes NZ page: 43k
  - Facebook likes parent page: 7.2m

#### Topic Knowledge

- Advocates 'boycott' behaviour
- Boycott- denunciatory action for specific unethical labour practices involved in production of Nike's shoes by linking the brand with child labour.

#### Persuasion Knowledge

- Negatively framed- buying this product means supporting child labour in some way, don't do it.
- Potential for high levels of guilt arousal

<ul style="list-style-type: none"> <li>● Potential for low levels of guilt arousal</li> <li>● Not an overly emotional appeal</li> </ul>	<ul style="list-style-type: none"> <li>● Emotional appeal- uses imagery of young child with shackles, and branded with the Nike sign</li> </ul>
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*Figure 1. Breakdown of differences within the PKM between visual texts in survey*

Dependent variables:

Agent knowledge

The agent knowledge section explores knowledge and perception of the organisation.

Knowledge and perception of spokespeople associated with the organization is not a focus of this thesis but was included in the Likert scale measuring agent knowledge to account for participants with knowledge of spokespeople outside of the information provided in the visual texts. The agent knowledge section tests how elements such as familiarity, trust and controversy within agent knowledge affect responses to visual texts and aims to explore how agent knowledge can induce maladaptive responses to ethical clothing related visual texts. A 5-point Likert scale with 10 statements that are positively framed is used to measure for agent knowledge. The scale ranges from ‘strongly disagree’ to ‘strongly agree’. The agent knowledge scale measures for attitudes and evaluations relating to participants’ perception of the organization the image was created for. The scale measures for awareness of organisation, familiarity with the organisation, previous experience, perceived trustworthiness, opinions surrounding organization from social circle, opinions surrounding organization from trusted public figure/s, trusted public figure/s associated with organization, controversy surrounding organisation’s integrity, and opinion of whether organization is doing their job well.

Agent knowledge statements:

1. I am aware of the organization / brand that produced this image
2. I am familiar with the organization / brand that produced this image
3. I have good previous experience with the organization /brand

4. I know people who have good previous experience with the organization /brand
5. I view the organization / brand as trustworthy
6. People in my social circle have a good opinion of the organization / brand
7. A celebrity or other public figure I trust has a good opinion of this organization / brand
8. A celebrity or other public figure I trust is associated with this organization / brand
9. There are no scandals or rumours about the organization 's/ brand's integrity that I know of
10. I think this organization / brand is doing their job well

#### Topic knowledge

Topic knowledge was divided into two variables as two distinct sub- groups within the construct were found to increase internal consistency: 1) response efficacy and self-efficacy attributed to the recommended action and 2) personal relevance which is defined here as the level of interest and/or knowledge in the issue.

The topic knowledge section primarily measures for level of self-efficacy and response efficacy of the recommended action. The influence of topic knowledge will be tested to address both the primary and secondary research questions. The aim is to explore how visual texts induce maladaptive responses through the recommended action element of topic knowledge. The topic knowledge section will also explore whether participants in different stages in the SOC prefer certain types of recommended action or undermine certain types of action. A 7-point scale with 10 motivational statements are used to measure for topic knowledge. Some statements are positively framed: “the ad is recommending something that I think I can do” and others are negatively framed: “the ad is unclear about what I can do to

help” to minimise acquiescence bias. The scale ranges from ‘strongly disagree’ to ‘strongly agree’ and the direction of values assigned to each point is adjusted based on the negative or positive framing of each motivation. The statements measure for ad’s clarity in communicating recommended action, self- efficacy of recommended action, awareness of issue in visual text, knowledge of issues in visual text, whether participants care about the issue in the visual text, unsure about the response efficacy of recommended action, positive perception of response efficacy for recommended action in terms for suitability for issue and its potential to make a positive difference for the issue and negative perception of response efficacy for the recommended action.

#### Topic knowledge statements

1. The ad is unclear about what I can do to help
2. The ad is recommending something that I think I can do
3. The recommended action is inconvenient or difficult for me to follow
4. I am not aware of the issue in the ad
5. I am knowledgeable on the issue in the ad
6. I care about the issue in the ad
7. I am unsure if the ad is recommending the best solution for this issue
8. The ad is recommending something that will make a positive difference to the issue
9. The recommended action in the ad is flawed
10. The ad is recommending a suitable solution for this issue

#### Persuasion knowledge

The persuasion knowledge scale measures for two variables to increase internal consistency:

1) level of appropriateness/effectiveness and 2) level of guilt as manipulative intent. The persuasion knowledge section measures for arousal and/or recognition of guilt including forced guilt, social guilt, anticipatory guilt, consumption guilt and existential guilt. This section also measures the perceived appropriateness of the visual text, and the extent to which it influences the participant's behavioural attitude and purchase intention. The use of persuasion knowledge in responding to visual texts will be explored through the use of visual texts that measure for the level of guilt and trust in the visual texts. This aims to explore how visual texts induce maladaptive responses through the use of persuasion knowledge. A 7-point Likert scale with 10 motivational statements are used to measure for persuasion knowledge. A combination of positive and negatively framed statements is used. The persuasion knowledge scale measures for participants' perceived effectiveness of the visual text, evaluation of whether the visual text make them 'think about' or 'care' for the issue, whether it makes them think about ethical clothing consumption, the elicitation of consumption guilt, existential guilt, perceptions of manipulative intent in relation to guilt, anticipation guilt, the perceived appropriateness of the visual text and social guilt.

Persuasion knowledge statements:

1. This is an effective ad
2. It makes me think about the issue
3. It makes me think about buying ethical clothing
4. It makes me care about the issue
5. It makes me feel bad about my current clothing shopping habits
6. The ad makes me feel bad about being better off

7. The ad is forcing me to care about the issue
8. I would feel bad if I am not able to do something to help the issue in the ad
9. The ad is appropriate
10. The people I know or trust care about this issue, so I feel like I should too

*Table 2. Review of independent and dependent variables*

Independent variables (2)	Dependent variables (5)
<ul style="list-style-type: none"> <li>● Stages of Change (Contemplation, Preparation, Action, Maintenance)</li> <li>● Independent controlled: Image (Image A/ Image B)</li> </ul>	<ul style="list-style-type: none"> <li>● Agent knowledge</li> <li>- Agent knowledge</li> <li>● Topic knowledge</li> <li>- Efficacy</li> <li>- Personal relevance</li> <li>● Persuasion knowledge</li> <li>- Guilt</li> <li>- Appropriateness/ effectiveness</li> </ul>

## Thematic analysis methodology

A thematic analysis was performed on the qualitative part of the survey based on guidelines by Howitt (2010) and Terry, Hayfield, Clarke and Braun (2017). A mix of deductive and inductive coding were employed, that is codes were partly determined based on extant literature, and partly generated during and following the process of data familiarisation (Terry et al., 2017). The analytic approach was latently oriented as it is better able to capture “implicit meaning, such as ideas, meanings, concepts, assumptions which are not explicitly stated” in comparison to a more semantic approach which mainly looks at data on a more ‘surface level’ (Terry et al., 2017, p.22).

Some of the overall themes and codes were based on extant literature and provided the basic starting point for a coding frame which was further developed, modified and altered during and following engagement with the data. The data familiarisation process started with

multiple read through of all participant responses for each question. This was followed by preliminary notes which were expanded on and grouped into sentiments, possible themes and preliminary codes which were modified during and following the analysis into the finalised codes and themes. However, it is important to note that the thematic analysis did not follow a linear pattern for the last two steps of coding and theme generation. It was a process of going back and forth between the preliminary notes which were more detailed and the following stage of applying codes to constantly re-adjust, add, remove and move codes and consequently, the themes where needed. Preliminary codes and other notes were simply recorded in Word files. The latter stages of final theme and code formation, application to responses, and exploring the relationship between themes and codes and the independent variables were carried out using QSR International's NVivo 12 Software. While NVivo offers options for auto coding based on common themes or sentiments detected in the data, it was limited in its understanding of overall sentiment, context, and tone with the relevant data and therefore, not utilised. Although NVivo was used to assist in the analysis, the themes and codes were derived prior to, during and following data familiarisation and all themes and codes were applied manually rather than using the auto code option. This was to ensure that issues related to reliability of qualitative analysis software tools in deciphering the various complexities present in written language were minimised while maximising data engagement. This is supported by previous research on use of qualitative data analysis and computer-aided qualitative data analysis which indicate that while computer programmes are useful in effective organization of data, codes and themes, it is generally unable to analyse or interpret qualitative data on its own (Chowdhury, 2015).

Exploratory questions:

While the overall research is exploratory in nature, the open- ended questions were less theory- driven than the quantitative section and were primarily aimed at exploring gaps or

relationships that may not have been considered in the literature review or extant literature surrounding this topic. Research suggests that although the use of open text fields requires more time and effort to code and makes it harder to categorise ambiguous responses, open text fields are easier for respondents to answer (in comparison with JavaScript lookup tables and drop- down/ select lists) for questions that may be hard to answer in web surveys (Couper & Zhang, 2016). The main goals of the exploratory questions were to seek consumer- based responses that were not guided in the same way the measured variables are. Furthermore, as noted by Albudaiwi (2017), close ended questions may miss or incorrectly identify the categories being measured, whereas open- ended questions can help explore categories in ethical consumer responses that may have been overlooked in previous research. Research also suggests that allowing participant anonymity in a survey generally helps them feel more at ease about expressing their opinions when approaching sensitive topics (Albudaiwi, 2017).

The three open ended questions that were part of the thematic analysis are noted below:

Q3. Why do you use or visit Good on You? (Please be as specific as possible.)

Q15. Can you please list the main reasons or motivations for your choice in the previous question?

Q16. What was your main reaction/s to the image? Please explain in as much detail as possible.

Question three was primarily aimed at finding motivations for using and/or visiting the organization that was the source of survey dissemination for this research, while questions 15 and 16 were more connected to the quantitative research. In particular, Q3 was aimed at finding consumer- based motivations for ethically inclined behaviour that are culturally relevant for ethically interested New Zealand and Australian consumers. There was a gap in academic research related to motivation for ethical clothing and apparel consumption that



was culturally situated in New Zealand and Australia. Further information on the motivations for ethical consumption may be useful for related industries and organizations in the future.

Question 15 explored participants' reasons for their ethical clothing consumption habits at the time and was posed as a follow up to the section on ethical clothing consumption habits which was used to determine the stage each participant was at the time the survey was taken. In this way, question 15 aimed to explore the relationship between participant perception of barriers and motivations and the SOC thus, connected to research question 2. This was in order to see whether and how the supporting and impeding factors for ethical clothing consumption may vary over different stages. The study adopted existing key factors impeding ethical clothing consumption from previous research (Bray et al., 2011) as a basis for coding the barriers to ethical consumption for responses to this question. Factors supporting ethical clothing consumption were influenced by previous research (Cornish, 2013; Freestone & McGoldrick, 2008; Papaoikonomou et al., 2016). However, this section was left open ended so that participants were not accidentally guided or directed toward or away from certain motivations, thus allowing the study to find consumer-based factors that influence ethical consumption that might have been overlooked in previous research. Therefore, not all factors impeding or supporting ethical clothing consumption were expected to be on the pre- coded list nor were all factors on the pre- coded listed expected to be relevant to the survey sample.

Question 16 was most directly related to the quantitative research as it was a direct follow up to the image to discern participants' first reactions before they were subject to the more theory- driven scales measuring for knowledge structures within the Persuasion Knowledge Model. An open ended/ text entry question sought out main reactions to the visual text to get the participants' primary reaction and evaluation before the PKM related Likert scales were introduced. The Likert scales measured for a set of predetermined factors that did not leave room for any other aspects of the participants' responses to be measured. Question 16 was

included to account for this issue by allowing for any response categories that may have been overlooked in the PKM related scales. Question 16 aimed to explore whether or how the manipulated variables present in the image influenced participant reaction and the ways in which this may have manifested itself in the initial reaction. Thus, it was directly connected to research question 1. Question 16 was also connected to research question 2 as the relationship between participant reaction to image and the SOC were explored.

## Chapter 4. Results

### Linear regressions

#### Scale reliability

The scale reliability was checked using Cronbach's Alpha which is a measure of internal consistency for a set of scale items. The results that measured agent knowledge were on a 10-item scale with a Cronbach's Alpha of 0.836. The results that measured topic knowledge were divided into two sub groups: efficacy and relevance, efficacy with a Cronbach's Alpha of 0.848 and relevance with a Cronbach's Alpha score of 0.709. The results that measured persuasion knowledge were also divided into two sub groups to increase internal consistency with appropriateness and guilt, appropriateness with a Cronbach's Alpha of 0.921 and guilt with a Cronbach's Alpha score of 0.761. A minimum Cronbach's Alpha score of 0.65 is usually required for a measure to be considered reliable, thus, all 5 scales were confirmed to be reliable.

#### Mean and standard deviation

Statement 5 related to trustworthiness of organized and achieved the highest mean within the agent knowledge construct ( $M = 3.29$ ,  $SD = 1.07$ ). The lowest mean for agent knowledge was for statement 4 which related to previous good experience of others (see Table 3).

Table 3. Agent Knowledge means and standard deviation

Construct: Agent Knowledge Dependent variable: Agent Knowledge (Scale 1-5)	Mean	Std. Deviation
1. I am aware of the organization / brand that produced this image	3.2589	1.68530
2. I am familiar with the organization / brand that produced this image	3.0567	1.63708
3. I have good previous experience with the organization /brand	2.9220	1.09070
4. I know people who have good previous experience with the organization /brand	2.8794	1.07363
5. I view the organization / brand as trustworthy	3.2908	1.06740
6. People in my social circle have a good opinion of the organization / brand	3.2021	.92701
7. A celebrity or other public figure I trust has a good opinion of this organization / brand	2.9894	.94128
8. A celebrity or other public figure I trust is associated with this organization / brand	2.9078	.96855
9. There are no scandals or rumours about the organization 's/ brand's integrity that I know of	3.2021	1.13420
10. I think this organization / brand is doing their job well	3.0922	1.03257

N = 282

The highest means within the persuasion knowledge construct were for statement 8 (M = 4.82, SD = 1.48) which related to anticipatory guilt within the guilt variable and statement 2 (M = 561, SD = 1.32) which related to provoking thought of issue within the appropriateness/ effectiveness variables. The high mean for anticipatory guilt (see Table 4) was unsurprising, since ethically interested or ethically invested participants were expected to have motivations for ethical clothing consumption related to anticipatory guilt. Since anticipatory guilt

precedes unethical action, it may be a strong motivation for minimising intentions for unethical consumption behaviour related to clothing.

*Table 4. Persuasion Knowledge means and standard deviations*

Construct: Persuasion Knowledge	Mean	Std. Deviation
Dependent variable: Guilt (Scale 1-7)	4.1560	1.72601
5. It makes me feel bad about my current clothing shopping habits		
6. The ad makes me feel bad about being better off	3.8227	1.61525
7. The ad is forcing me to care about this issue	4.2305	1.65538
8. I would feel bad if I am not able to do something to help the issue in the ad	4.8191	1.47792
10. The people I know or trust care about this issue, so I feel like I should too	4.0426	1.46791
	Mean	Std. Deviation
Dependent variable: Appropriateness/ effectiveness (Scale 1-7)		
1. This is an effective ad	4.9184	1.63058
2. It makes me think about the issue	5.6064	1.31689
3. It makes me think about buying ethical clothing	5.4716	1.40446
4. It makes me care about the issue	5.3404	1.53410
9. The ad is appropriate	5.2128	1.46274

N = 282

Statements 8 (M = 5.07, SD = 1.12) and 6 (M = 6.25, SD = .90), which related to response efficacy within response efficacy and self- efficacy and personal relevance respectively, had the highest means within the topic knowledge construct (see Table 5). The high means for statements 6 and 4 indicated high awareness of and care for the issue in the image viewed. Since both visual texts were related to ethical clothing related issues, this was expected.

Table 5. Topic Knowledge means and standard deviations

Construct: Topic Knowledge	Mean	Std. Deviation
Dependent variable: Response efficacy and self- efficacy (Scale 1-7)	3.9574	1.71189
1. The ad is unclear about what I can do to help		
2. The ad is recommending something that I think I can do	5.0035	1.33525
3. The recommended action is inconvenient or difficult for me to follow	4.5922	1.49507
7. I am unsure if the ad is recommending the best solution for this issue	3.6986	1.41343
8. The ad is recommending something that will make a positive difference to the issue	5.0709	1.12015
9. The recommended action in the ad is flawed	4.3830	1.29966
10. The ad is recommending a suitable solution for this issue	4.6809	1.14014
Dependent variable: Personal relevance (Scale 1-7)	Mean	Std. Deviation
4. I am not aware of the issue in the ad	5.5683	1.62427
5. I am knowledgeable on the issue in the ad	4.9220	1.45671
6. I care about the issue in the ad	6.2518	.89507

N = 282

## Linear regressions

Linear regressions were performed for all statements and corresponding scale scores within each dependent variable to explore their relationship with the image viewed and the SOC in relation to research questions 1 and 2 (see tables 6- 8). More, specifically, linear regressions were performed on a total of 30 statements with 10 statements allocated to each of the three constructs within the PKM. In addition, linear regressions were also performed for the mean score for each of the five variables in five regressions. Agent knowledge measured for positive evaluations of agent knowledge. Guilt and appropriateness/ effectiveness within the

persuasion knowledge construct measured for level of guilt and positive evaluations of appropriateness and effectiveness respectively. Response efficacy and self- efficacy, and personal relevance measured for positive evaluations of both variables within the topic knowledge construct.

## Agent Knowledge

*Table 6. Linear regressions for Agent Knowledge*

Agent Knowledge Construct/ Dependent variable	Predictor variables combined adjusted R square	Predictor variables Beta	
		Image	Stages of Change
1. I am aware of the organization / brand that produced this image	.232***	-.476***	.102
2. I am familiar with the organization / brand that produced this image	.233***	-.458***	.169***
3. I have good previous experience with the organization /brand	.084***	-.286***	.092
4. I know people who have good previous experience with the organization /brand	.157***	-.400***	.055
5. I view the organization / brand as trustworthy	.012	.115	.075
6. People in my social circle have a good opinion of the organization / brand	.115***	-.348***	.001
7. A celebrity or other public figure I trust has a good opinion of this organization / brand	.066***	-.270***	.013
8. A celebrity or other public figure I trust is associated with this organization / brand	.042***	-.221***	.017
9. There are no scandals or rumours about the organization 's/ brand's integrity that I know of	.039***	.206***	.059

10. I think this organization / brand is doing their job well	.035**	.193***	.067
Agent Knowledge scale score	.119***	.844***	.406*

\*\*\* $p \leq .001$ ; \*\* $p \leq .01$ ; \* $p \leq .05$ ; N = 282

Adj. R square and Standardized Beta values

The image viewed (Beta = -.476,  $p \leq .001$ ) was a significant predictor for the agent knowledge statement related to awareness (statement 1) but the SOC was not (Beta = .102,  $p \geq 0.05$ ).

The image viewed (Beta = -.458,  $p \leq .001$ ) and the SOC (Beta = -.169,  $p \leq .001$ ) were significant predictors for agent knowledge statement related to familiarity (statement 2). The linear regression results for agent knowledge statements 3 (Beta = -.286,  $p \leq .001$ ), 4 (Beta = -.400,  $p \leq .001$ ), 6 (Beta = -.348,  $p \leq .001$ ), 7 (Beta = -.270,  $p \leq .001$ ), 8 (Beta = -.221,  $p \leq .001$ ), 9 (Beta = .206,  $p \leq .001$ ) and 10 (Beta = .193,  $p \leq .001$ ) indicated that the image viewed was a significant predictor. Statements 3, 4, 6, 7, 8, 9 and 10 related to positive experience, positive experience of others, positive opinion of social circle, positive opinion of trusted public figure, association with trusted public figure, lack of scandals related to organization and opinion of organization's effectiveness respectively. The SOC did not yield any significant results as a predictor variable with the exception of statement 2 (see Table 6). However, the scale score indicated that overall, the SOC (Beta = .406,  $p \leq .05$ ) and the image viewed (Beta = .844,  $p \leq .001$ ) were significant predictors for the agent knowledge construct.

The predictor variables combined indicated an acceptable fit for linear regressions to agent knowledge statements 1, 2, 4, 6 and the overall scale score with adjusted R square values of .232, .233, .157, .115 and .119 respectively. Generally, social sciences and humanities accept r square values as low as 0.10 as the study usually involves human behaviour which can be significantly more unpredictable than the science fields. Agent knowledge statement 5 which related to trustworthiness had a statistically insignificant relationship with the SOC, the image viewed and the predictor variables combined. The negative values for the standardised

coefficients beta for the image and SOC variables for the agent knowledge scale score indicated that overall, Image B and the lower stages of the SOC were correlated with higher agent knowledge. For the majority of agent knowledge statements, Image B was correlated with higher agent knowledge while Image A was correlated with higher agent knowledge for statements 5, 9 and 10.

*Table 7. Linear regressions for Persuasion Knowledge*

Persuasion Knowledge Construct	Predictor variables combined	Predictor variables Beta	
		Image	Stages of Change
Dependent variable: Guilt			
5. It makes me feel bad about my current clothing shopping habits	.108***	-.237***	.094***
6. The ad makes me feel bad about being better off	.076***	-.260***	-.122*
7. The ad is forcing me to care about this issue	.081***	-.293***	-.046
8. I would feel bad if I am not able to do something to help the issue in the ad	.086***	-.301***	.081
10. The people I know or trust care about this issue, so I feel like I should too	-.005	.017	-.039
Guilt scale score	.101***	-.305***	-.119*
Dependent variable: Appropriateness/ effectiveness			
1. This is an effective ad	.097***	-.321***	.089
2. It makes me think about the issue	.067***	-.270***	.029
3. It makes me think about buying ethical clothing	.046***	-.230***	.017
4. It makes me care about the issue	.069***	-.275***	.007



9. The ad is appropriate	.001	-.086	-.031
Appropriateness/ effectiveness scale score	.068***	-.272***	.006

\*\*\* $p \leq .001$ ; \*\* $p \leq .01$ ; \* $p \leq .05$ ; N = 282

Adj. R square and Standardized Beta values

## Persuasion Knowledge

### Guilt

The image viewed (Beta = -.237,  $p \leq .001$ ) and the SOC (Beta = .094,  $p \leq .001$ ) were significant predictors for persuasion knowledge statement 5 which related to consumption guilt. The image viewed (Beta = -.260,  $p \leq .001$ ) and the SOC (Beta = -.122,  $p \leq .05$ ) were also significant predictors for persuasion knowledge statement 6 which related to existential guilt. Statement 7 which related to forced guilt indicated a significant but weak association with the predictor variables combined with an adjusted r square of .081 ( $p \leq .001$ ). The image viewed was a significant predictor for all persuasion knowledge statements related to guilt and the overall guilt scale score (see table 7) with the exception of persuasion knowledge statement 10 which related to social guilt. The SOC was a significant predictor for agent knowledge statement 5 (Beta = .094,  $p \leq .001$ ) which related to consumption guilt, statement 6 which related to existential guilt and the guilt scale score. The linear regressions for the guilt variable indicated that the strongest association out of guilt types explored was with consumption guilt, with the predictor variables combined and alone being statistically significant. Consumption guilt also had the highest adjusted R square value for guilt with .108.

The predictor variables combined indicated statistically significant associations with all guilt related persuasion knowledge statements and the scale score with the exception of social guilt in statement 10. Persuasion knowledge statement 10 did not yield any significant relationship

with predictor variables combined or alone. This was in line with what was expected from an ‘individualistic’ country such as Australia. The guilt scale score indicated an acceptable fit with an adjusted R square of .101. Overall, the scale score indicated that the image viewed and the SOC were significant predictors for guilt, although image viewed was a more significant predictor than the SOC for guilt. The negative values for the standardised coefficients beta for the image viewed and SOC variables for persuasion Knowledge statements 5, 6, 7 and 8 (Beta = -.301,  $p \leq .001$ ) indicated that Image B was correlated with higher consumption, existential, forced and anticipatory guilt respectively. The lower stages of the SOC were correlated significantly with higher existential guilt (Beta = -.122,  $p \leq .05$ ) and insignificantly with higher forced guilt (Beta = -.046,  $p \geq .05$ ). Overall, higher guilt was associated with Image B and the lower stages of the SOC based on the standardised coefficients beta for the guilt scale score (Beta = -.119,  $p \leq .05$ ).

#### Appropriateness/ effectiveness

The image viewed was a significant predictor for statements 1 (Beta = -.321,  $p \leq .001$ ), 2 (Beta = -.270,  $p \leq .001$ ), 3 (Beta = -.230,  $p \leq .001$ ), 4 (Beta = -.275,  $p \leq .001$ ) and the appropriateness/ effectiveness scale score (Beta = -.272,  $p \leq .001$ ). Statements 1, 2, 3, 4 and the scale score were also correlated with Image B which indicated that overall, Image B was correlated with higher scores for effectiveness. Although the scale measured for both appropriateness and effectiveness, the linear regressions for the appropriateness/ effectiveness variable indicated that the image viewed was an insignificant predictor only for statement 9 which related to appropriateness (Beta -.086,  $p \geq 0.05$ ). In comparison, the SOC was an insignificant predictor for the appropriateness/ effectiveness scale and all related statements. The combined predictor variables indicated statistically significant associations with the appropriateness/ effectiveness scale score and all individual statements with the exception of statement 9 (see table 7). However, the adjusted R square values for individual statements

and the scale scores accounted for less than ten percent of the variance in data and thus, did not indicate an acceptable fit.

*Table 8. Linear regressions for Topic Knowledge*

Topic Knowledge Construct	Predictor variables combined	Predictor variables Image	Beta Stages of Change
Dependent variable: Response efficacy and self-efficacy			
1. The ad is unclear about what I can do to help	-.004	-.056	.006
2. The ad is recommending something that I think I can do	.008	-.066	.076
3. The recommended action is inconvenient or difficult for me to follow	.072***	-.152**	.235***
7. I am unsure if the ad is recommending the best solution for this issue	.001	-.054	.069
8. The ad is recommending something that will make a positive difference to the issue	.017*	.037	.152*
9. The recommended action in the ad is flawed	.018*	-.086	.133*
10. The ad is recommending a suitable solution for this issue	.003	-.016	.097
Response efficacy and self-efficacy scale score	.023*	-.083	.151*
Dependent variable: Personal relevance			
4. I am not aware of the issue in the ad	.097***	-.322***	.004
5. I am knowledgeable on the issue in the ad	.098***	-.239***	.217***
6. I care about the issue in the ad	.118***	-.276***	.220***
Personal relevance scale score	.138***	-.344***	.160*

\*\*\*p≤.001; \*\*p≤.01; \*p≤.05; N = 282

Adj. R square and Standardized Beta values

Topic Knowledge

## Response efficacy and self- efficacy

Some of the topic knowledge statements that related to self- efficacy (statements 1 and 2) and response efficacy (statement 7) indicate statistically insignificant relationships with the SOC, image viewed and the predictor variables combined. Statement 3 which also related to self- efficacy indicated a statistically significant relationship with the Image alone (Beta =  $-.152$ ,  $p \leq .01$ ) and the SOC alone (Beta =  $.235$ ,  $p \leq .001$ ). The predictor variables combined indicated a significant yet weak association with statement 3 (Beta =  $.072$ ,  $p \leq .001$ ). Statement 8 which related to response efficacy did not have a statistically significant relationship with the Image alone (Beta =  $.037$ ,  $p \geq 0.05$ ). However, statement 8 did have a statistically significant relationship with the SOC (Beta =  $.152$ ,  $p \leq .05$ ) and a significant yet weak relationship with the variables combined (adjusted R square =  $.017$ ,  $p \leq .05$ ). Similarly, statement 9 which related to response efficacy did not have a statistically significant relationship with the Image alone ( $-.086$ ,  $p \geq 0.05$ ) but did with the SOC alone ( $.133$ ,  $p \leq .05$ ). The scale score suggested that the predictor variables combined had a significant yet weak association with efficacy (adjusted R square =  $.023$ ,  $p \leq .05$ ). The scale score also indicated that efficacy did not have a statistically significant relationship with the Image alone (Beta =  $-.083$ ,  $p \geq 0.05$ ), whereas the SOC indicated a statistically significant relationship (Beta =  $.151$ ,  $p \leq .05$ ).

## Personal relevance

Topic knowledge statement 4 which related to awareness of topic indicated a significant yet weak relationship with the predictor variables combined (adjusted R square =  $.097$ ,  $p \leq .001$ ). Statement 4 indicated a significant relationship with the Image alone (Beta =  $-.322$ ,  $p \leq .001$ ) but not with the SOC alone (Beta =  $.004$ ,  $p \geq 0.05$ ). Statements 5 and 6, which related to knowledge of issue and care for issue respectively, both indicated a statistically significant relationship with the image viewed (5: Beta =  $-.239$ ,  $p \leq .001$  and 6: Beta =  $-.276$ ,  $p \leq .001$ )

and the SOC (5: Beta = .217,  $p \leq .001$  and 6: Beta = .220,  $p \leq .001$ ). The personal relevance score indicated that overall, there was a statistically significant association with the image viewed (Beta = -.344,  $p \leq .001$ ) and the SOC (Beta = .160,  $p \leq .05$ ). The predictor variables combined indicated an acceptable fit with an adjusted R square of .138 ( $p \leq .001$ ). Image B was correlated with high personal relevance for all related statements and the overall scale score (see Table 8).

## Thematic analysis

Crosstab queries with the Stages of Change (SOC) and image viewed as attribute values were used in NVivo to search for any patterns or relationships that may have been overlooked or not visible in the quantitative section. The relationship between the SOC, image viewed and participant responses were also of particular interest as it helped to look at how/if different stages in SOC were distinct enough to warrant different forms of communication and segmentation of the ethical clothing target market.

Nodes and themes that were nodes were marked with an asterisk \* (the term node refers to a collection of references that were coded under a particular theme or sub theme). Themes that were also nodes were initially used in cases where the response fit the overall theme/s but was not specific enough to fit the sub theme node/s, but were later expanded to include all references coded under the theme node including sub theme nodes. For example, the 'research'\* theme node was applied to all references that mentioned research in some form, including all the references coded in the research sub theme nodes and all references coded under research\* without belonging to any sub- theme nodes (see Table 9).

Question 3. Why do you use or visit Good on You? (Please be as specific as possible.)

Table 9. Motivations for membership in ethical clothing related online community

Research*	Minimise harm*	Themes and Sub- themes			Making an impact*	Knowledge/ interest
		Consumer action	Transitioning into ethical clothing consumption	Connection between self and consumption		
Check current or previous sources of consumption*	Minimise harm to animals*	Give feedback to companies*	Being more ethical*	Guilt*		High awareness or knowledge*
Find alternatives*	Minimise harm to environment*	Not wanting to support unethical companies or practices*	Recommendation*	Responsibility*		Industry influenced interest in ethical fashion*
Find better quality*	Minimise harm to people*	Support ethical companies or practices*		Connection between ethical beliefs and consumption choice*		Interest in ethical fashion*
Find ethical deals and offers*	Fair Trade*					Media influenced interest in ethical fashion
Find ethical options*	Sustainability*					
Find new brands*						
Research made easier*						
Research prior to purchase*						

Question 3 provided some insight into why individuals decided to use or visit the ethical clothing related organisation used to recruit participants for this research. The question was included to explore motivations for use of external sources or communities to ethical behaviours. The main emergent themes were research, minimise harm, consumer action, transitioning into ethical clothing consumption, connection between self and consumption, making an impact and knowledge/interest (see Table 9). Many of the emergent themes in question 3 were also present in question 15 (see Table 10) which was unsurprising as the motivations to explore external sources related ethical clothing consumption were expected to relate strongly to the motivations for ethical clothing consumption. However, since question 3 was less related to the research focus of this thesis, it was not explored in detail.

Question 15: Can you please list the main reasons or motivations for your choice in the previous question? (Refers to question on current ethical clothing consumption habits)

Question 15 explored motivation for level of engagement with ethical clothing consumption habits. Crosstab query was used to search for patterns/ relationships between the SOC and the various codes (nodes in NVivo) identified for question 15. The themes and codes were divided into 3 main overarching categories: barriers, motivations and compromise consumption. Nine overall themes were identified in the analysis that fell under motivations and five themes under barriers (Figure 2). Some were pre- determined from extant literature and others identified during and after the coding process. The asterisk\* indicated that the selected themes and/ or sub- themes were also nodes.

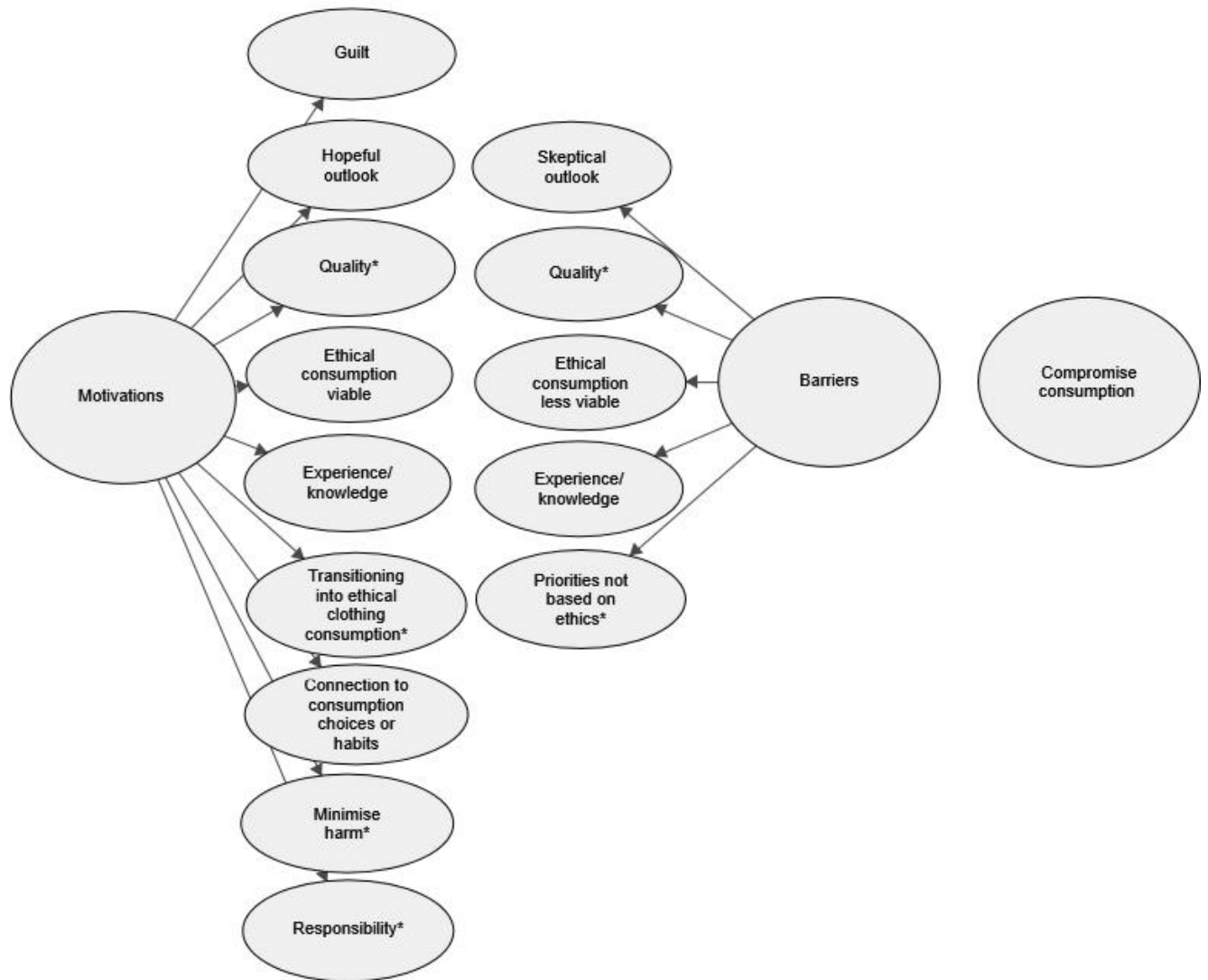


Figure 2. Factors influencing ethical clothing consumption related habits

The full list of themes and sub- themes were outlined, with asterisks used to indicate nodes (Table 10). Some parent themes were included as nodes because a) there were some responses that could be directly coded under the parent themes in comparison to themes that were more abstract and/or b) there were some responses that fit the parent theme (e.g. ‘minimise harm’) but would not fit any of the sub- themes (e.g. ‘minimise harm to animals’, ‘minimise harm to environment’ etc). All five barrier themes corresponded to some degree with a motivation theme, while motivation had 4 themes that did not have a barrier theme equivalent (see Figure 2). Most responses were coded to multiple nodes, and in many cases



the multiple nodes were from a combination of the three overall categories. The quotes discussed below help illustrate specific nodes or related nodes, and do not go into detail about every node applicable to a response unless relevant to the nodes or themes being discussed.

*Table 10. Themes, sub- themes and nodes for factors influencing ethical clothing consumption related habits*

Motivations	Barriers	Compromise consumption *
1. Hopeful outlook <ul style="list-style-type: none"> <li>● Collective action*</li> <li>● Positive impact*</li> </ul> 2. Guilt <ul style="list-style-type: none"> <li>● Anticipatory guilt*</li> <li>● Consumption guilt*</li> </ul> 3. Quality* 4. Connection to consumption choices or habits <ul style="list-style-type: none"> <li>● Connection between ethical beliefs and consumption choices or habits*</li> <li>● Recognition of need for connection between ethical beliefs and consumption choices or habits*</li> <li>● Denunciatory action*</li> <li>● Supportive action*</li> </ul> 5. Ethical consumption viable <ul style="list-style-type: none"> <li>● Increase in ethical options*</li> <li>● Increased accessibility to information on ethical fashion*</li> <li>● Making own clothes more accessible*</li> <li>● Second hand clothing more accessible*</li> </ul>	1. Sceptical outlook <ul style="list-style-type: none"> <li>● Sceptical of ethical clothing consumption as a solution*</li> </ul> 2. Quality*	
	3. Ethical consumption less viable <ul style="list-style-type: none"> <li>● Affordability*</li> <li>● Limited accessibility for information*</li> <li>● Limited time or inconvenience*</li> <li>● Limited ethical options* <ul style="list-style-type: none"> <li>- Limited options for children's clothing*</li> <li>- Limited options for specific or functional items*</li> <li>- Limited options for style*</li> <li>- Limited vegan-friendly options*</li> </ul> </li> </ul>	

- 
- Limited accessibility\*

6. Experience/ knowledge

- High personal knowledge of ethical clothing consumption\*

4. Experience/ knowledge

- Limited personal knowledge of ethical clothing consumption\*

7. Transitioning into ethical clothing consumption\*

- Reducing or reprioritising consumption habits\*

5. Priorities not based on ethics\*

8. Minimise harm\*

- Minimise harm to animals\*
- Minimise harm to people\*
- Minimise harm to environment\*
- Sustainability\*

9. Responsibility\*

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## Compromise consumption

Many participants partook in ‘compromise consumption’ which arose as a category in the post data familiarisation stage whereby they attempt or practice ethical clothing consumption to varying degrees but acknowledged they also partook in unethical practices (also to varying degrees). Responses that implicitly or explicitly suggested that a combination of ethical and unethical consumption are included in this category. Some were able to justify their choices in tone, while others demonstrated varying levels of discomfort in their mixed consumption habits. There was also a visible attempt at bargaining with their ethics/ values and consumption choices as illustrated by participant 189, hence the term ‘compromise consumption’. For example, some participants with limited budgets opted to obtain a portion of their clothing through second- hand sources or by producing their own. Another compromise method used was to buy ethical as much as perceived possible, but seek out

unethical or unsure sources for specific clothing or apparel, particularly those for functional purposes or specific occasions. Responses that were considered suggestive of compromise consumption included "...I may shop where I normally wouldn't for X reason" or "Sometimes it is hard to..." (examples based on some of the responses that were included in this category).

*I try to operate on 80-20. Sometimes the price tag for the ethical brands I love isn't accessible. Other times I just like something a LOT and buy despite a little guilt about not knowing the nature of the company's ethics.*

(Participant 189, Action)

Some responses were included in this category because they acknowledge both motivations and barriers to ethical clothing consumption, some of the responses also added in ways they try to work around their barriers such as the example of participant 60.

*Main motivation for buying ethical is labour rights, secondly environmental and finally animal. Though typically find if a brand is doing one well it's doing well in all. I do live rurally though and it there is very limited option not to buy ethically as online is not always practical. I am trying to change my purchasing habits by simply buying less and waiting until I am somewhere I can access ethical brands*

(Participant 60, Preparation)

Some responses in this category were clearly indicative of mixed clothing consumption in terms of ethics, but others were included in this category for consistent coding although the level of commitment to ethical clothing consumption may have been minimal or undecipherable from the response as illustrated by the response of participant 153.

*Sometimes can't find ethical version of an item I want*

(Participant 153, Maintenance)

### Hopeful outlook vs Sceptical outlook

Sceptical outlook as a theme was visible in only one response to question 15 under the ‘sceptical of ethical clothing consumption as a solution’ theme indicating that it was not perceived as a significant barrier to ethical clothing consumption for the survey sample. The response fit into many other nodes, and indicates a high level of knowledge of ethical clothing consumption.

*Cost and time can be a factor, additionally ethical companies are not a complete fix, (Organization X) is quite lax in some standards (companies can get a good rating without paying all their workers a living wage) and still rely on a business model that requires people to keep buying new clothes*

(Participant 195, Preparation)

Hopeful outlook as a theme was more visible in comparison. The following response was both an example of ‘collective action’ and ‘positive impact’ which were often tied together for responses that included ‘collective action’ as a motivation.

*I think is important for all of us to make a consious effort to create change in the world.*

(Participant 147, Contemplation)

### Quality

Quality was a theme and node in both the barriers and motivations categories as it was framed as barrier and as motivation in different responses, it was mentioned as a barrier twice

and as a motivation in nine responses. In the case of quality as a barrier, the two responses used barrier in different ways. Participant 4 who was in an ethically invested stage justified occasional consumption behaviour that may not be ethical because of the quality of the products with unknown ethical backgrounds. Participant 41 who was in an ethically interested stage justified their ethical clothing consumption habits at the time with various barrier nodes including quality but did not specify how quality was a barrier. Since participant 41 was in the earliest stage of the SOC, it was not unsurprising based on previous research (Freestone & McGoldrick, 2008) that the barriers overwhelm potential motivations for ethical clothing consumption.

*I sometimes shop brands who I am not totally aware are ethical or not. I purchase clothes from these brands because they prove to be of good quality.*

(Participant 4, Action)

*Quality, price, easier to purchase non ethical (sic) products locally*

(Participant 41, Contemplation)

Quality as a motivation node was seen mostly in relation to reducing consumption, reducing clothing related waste and/or sustainability as illustrated by the response of Participant 209. Participant 209 is also a good example for illustrating why a thorough manual approach to coding was required, as auto coding or theme generation may have picked up ‘poor quality’ as a barrier to ethical consumption. However, it is clear that the response is referring to barriers for unethical consumption and therefore motivations for ethical consumption when read in context. In some cases, such as the response of participant 231, the node was more visible after the parent theme was discovered. Quality was not specifically mentioned, but the perception of ethical clothing as ‘better’ and needing to buy less of it as a result indicates a link between ethical clothing and better quality.

*Poor quality. Potential to end up in landfill. Unethical working conditions.*

(Participant 209, Preparation)

*Desire to minimise my impact and a desire to have fewer but better things*

(Participant 231, Contemplation)

### Ethical consumption and viability

Participant perception of ethical clothing or ethical consumption and its viability appeared to play a key role in some of the barriers and motivations cited. Participants with higher knowledge of affordable or in other ways, more viable ethical options were able to frame such options and therefore, ethical clothing consumption in a more positive and accessible manner. The most cited motivation node in this category was 'second hand clothing more accessible', whereas each remaining motivation node in this category only had three or less responses coded to them. The second-hand clothing node was cited mainly by participants who also expressed motivations related to sustainability, environment and/ or financial constraints. Participant 285 is an example of the latter.

*I try and buy from ethical clothing brands as much as possible (e.g. recently purchased leggings through the x company) or shop in op shops or second- hand markets/vintage etc. I couldn't commit to saying I never buy from brands that are unethical as sometimes its (sic) hard to know or I am unable to find an alternative solution (particularly if budget is a factor (I'm a poor postgrad student)).*

(Participant 285, Maintenance)

Participant 39 is an example of the motivation nodes ‘increase in ethical options’ and ‘increased accessibility to information on ethical fashion’. The remaining node in this category ‘making own clothes more accessible’ is illustrated by the response of participant 224, which also includes the second-hand clothing related node and the ‘compromise consumption’ node.

*Because why purchase from unethical companies when so many more ethical companies are out there now, and there is so much more knowledge on the topic available now too.*

(Participant 39, Action)

*As a uni (sic) student it is often expensive to buy from brands with good ethical ratings, so I often opt for brands that are cheaper but clearly trying to implement more ethical practices or instead I sew my own clothes/go op shopping and alter them.*

(Participant 224, Contemplation)

Thus, participants with responses related to the viability of ethical clothing consumption as a motivation generally indicate they are aware of the constraints of ethical clothing consumption but have managed to find alternative options that still allow them to partake in ethical clothing consumption. The alternative options may include a bigger focus on the second- hand clothing market which helps circumvent financial limitations or a focus on positives such as the increased ethical options available.

‘Affordability’ had a bigger presence as a barrier node in comparison with the motivation node equivalent with 65 responses coded to it. The ‘affordability’ barrier node was often found with the ‘compromise consumption’ node as illustrated by participant 78. This indicates that affordability is perceived as a barrier to ethical clothing consumption even by

participants who were already in varying stages of ethical clothing consumption. ‘Limited accessibility’ was also often tied in with the ‘compromise consumption’ node as illustrated by participant 23. Participant 41’s response only included barrier nodes including ‘limited accessibility’ and ‘affordability, and although this could be seen in some responses from all stages of the SOC, barrier specific responses that did not mention any motivation or compromise consumption nodes were more common in participants from the ethically interested stages (Contemplation and Preparation).

*Unfortunately (sic) I cannot always afford ethical clothing and therefore try my best to at least purchase clothing made of natural materials*

(Participant 78, Action)

*A lot of ethical clothing brands are pricier or are not widely accessible, hence why on very rare occasions I end up purchasing from brands that have low ethical ratings*

(Participant 23, Action)

*Quality, price, easier to purchase non- ethical products locally*

(Participant 41, Contemplation)

The ‘limited ethical options’ theme was the second highest cited barrier with 55 responses after ‘affordability’. Participant 33 was coded to several nodes including ‘limited accessibility’ which came under the ‘limited ethical options’ theme. ‘Limited accessibility’ was used for two types of barriers: a) responses that mentioned accessibility as the exact meaning of the word may vary from participant to participant and b) responses that mentioned their geography as a barrier to ethical clothing consumption. Participant 33 is an example of b and also an example of ‘limited accessibility for information’. ‘Limited



accessibility for information’ is used for responses that suggest information related to ethical clothing consumption is scarce, hard to find, has gaps or in any similar way, makes it difficult to tell what is ethical and what is not. The seemingly similar barrier node ‘limited personal knowledge of ethical clothing consumption’ which comes under the theme of ‘Experience/ knowledge’ differs from the accessibility related node. The knowledge related node refers to a limited or low level of personal knowledge regarding ethical clothing consumption and not in accessing it.

*I have only just started to buy ethical. It's very hard where I live to buy ethical or to know what brands are ethical*

(Participant 33, Action)

The remaining nodes under this theme were self- explanatory with ‘limited options for children’s clothing’, ‘limited options for specific or functional items’, ‘limited options for style’ and ‘limited vegan- friendly options’.

The theme ‘limited time or inconvenience’ was usually cited as a barrier alongside other barriers. Participant 178 is an example of responses under this node that also fit ‘compromise consumption’ to some degree as the word ‘sometimes’ precedes the statement and the ‘cost’ barrier. Most responses under this node fit ‘compromise consumption’ whether it was because they framed the barrier as a ‘sometimes’ or similar occurrence and/or because they actively mentioned partaking in ethical behaviour alongside the unethical as in the case of participant 63.

*Sometimes convenience (sic) and cost takes priority*

(Participant 178, Contemplation)

*I always try to buy ethically first but sometimes budget and time mean I need to make compromises*

(Participant 63, Preparation)

## Experience and Knowledge

The motivation node ‘high personal knowledge of ethical clothing consumption’ had 9 responses that consisted mainly of participants who acquired a high level of knowledge or experience related to ethical clothing consumption through education or personal research. Participant 128’s response is an example of knowledge through personal research. Participant 53 was unique as their knowledge appeared to have come at least partially through a more direct experience than the other responses, which appears to be related to the strong feelings in support of denunciatory action as a consumer.

*Having read, watched or listened about ethical fashion and supporting this way of production, I find it hard to purchase brands who aren’t being ethical and looking out for the environment and people involved in the manufacturing process.*

(Participant 128, Action)

*I have met people who used to work in sweat shops and I refuse to support companies who do not pay ethical wages or provide suitable workplace ng (sic) conditions for employees*

(Participant 53, Action)

The barrier node related to experience and knowledge only contained 4 responses and thus did not appear to be perceived as a great barrier to ethical clothing consumption by the sample population.

*Not yet informed/educated in ethical clothing*

(Participant 136, Preparation)

### Prioritisation of ethical clothing consumption

The ‘transitioning into ethical clothing consumption’ theme was a commonly cited motivation as expected since the organization used to recruit participants for this research helps people find out how different brands are doing in terms of meeting ethical criteria. The theme was used for any response that indicated that the participant was trying in some way or in the process of becoming more ethical. Responses in this category included those who wanted to have a better or minimised impact on earth as illustrated by participant 255 and minimise general or specific harm caused by consumption among others. Words such as ‘better’, ‘trying’, ‘new’, and ‘more’ used in this context helped to code some of the less direct responses that fit this theme.

*To have a better footprint on the earth and society*

(Participant 255, Action)

The sub theme ‘reducing or reprioritising consumption habits’ was used for responses that indicated they were going to or in the process of becoming more ethical in specific ways related to clothing consumption whether it was related to buying more ethical clothing or consuming less in general. Participant 105’s response illustrates the two aforementioned common ways of being more ethical with clothing consumption.

*I am actively trying to reduce my purchases from brands that are unethical. This also helps me think more about how much I need or want to buy something.*

(Participant 105, Action)

Only two responses were coded under the barrier node ‘priorities not based on ethics’ and is illustrated by the example of participant 271. This node was used only for responses that suggested an overall prioritisation of factors outside of ethical criteria. There were responses that indicated prioritisation of factors outside of ethical criteria that were not included here, because they also indicated a negotiation process between ethical and unethical behaviour or framed the prioritisation of other factors as a ‘sometimes’ or ‘if’ dependent scenario thus, fitting the compromise consumption category.

*When I go shopping (sic) I usually purchase what looks nice or suits me, so sometimes I'm not entirely sure how ethical the product is.*

(Participant 271, Contemplation)

## Guilt

Anticipatory guilt was the most commonly visible subset of guilt in the responses to question 15. In some cases, anticipatory guilt was coded in straightforward examples such as participant 110 and also in less directly visible examples such as participant 116. Not all responses under this node used the word as illustrated by the examples. Instead, anticipatory guilt was widened to include responses that indicated negative feelings associated with potential harm of consumption as part of their motivation.

*Because people matter and I could not look someone in the eye knowing that I was supporting the people exploiting them. And I love the environment.*

(Participant 110, Action)

*Because I don't like the idea that people are suffering for my clothing*

(Participant 116, Action)

Consumption guilt was less common, although there was an overlap in some of the responses coded under consumption guilt and anticipatory guilt. Participant 19 is an example of a response that was cited under both nodes. Consumption guilt was used when actual consumption or consumption habits, whether past, current or unspecified was mentioned in relation to the negative feelings associated with potential harm of consumption.

*I feel extremely uncomfortable buying clothes that have been made in conditions that exploit workers and damage the environment. I am a vegetarian so I never buy clothes, shoes or accessories that use leather*

(Participant 19, Maintenance)

Existential/ social responsibility guilt was one of the pre-determined themes along with the other types of guilt. However, it was removed after the stages of data familiarisation and engagement because the social responsibility and guilt aspect could not be found together in the responses whereas, social responsibility or responsibility in general and guilt were visible on their own in participant responses.

### Connection between consumer and consumption

‘Connection between ethical beliefs and consumption choices or habits’ was coded to responses that suggested or indicated a relationship between their consumption choices or habits and ethical beliefs. In some cases, it was answered in the previous question as with participant 208 and/or mentioned in the answer to q15.

*Moral reasons, I believe in equality and human rights.*

(Participant 208, Action)

‘Recognition of need for connection between ethical beliefs and consumption choices or habits’ was in some ways an extension to the aforementioned node as it was created for participant responses that indicated there was a need for beliefs and consumption habits to be connected in some way. Some responses in this category indicated a need for the connection along with their consumption and beliefs being connected, while others focused on the need for connection alone. Participant 175 is an example of the former as it fits both the nodes, as well as the node related to denunciatory action.

*I feel how I spend my money effects (sic) how well business perform and I don't want my money to improve a business that is unethical.*

(Participant 175, Maintenance)

Many of the responses that were coded under the ‘connection between ethical beliefs and consumption choices or habits’ node overlapped with the denunciatory action or supportive action nodes as indicated by participant 175. Participant 165 drew a connection between their stance on slave trade and businesses that are not ‘eco- friendly’ and their consumption but also specified the connection as denunciatory. Thus, participant 165 is an example of both the ‘connection between ethical beliefs’ and denunciatory action nodes. On the other hand, participant 39 is an example of denunciatory action but not the connection between beliefs and consumption node as it does not specify that link. Denunciatory action was a commonly cited motivation with 60 responses coded under the relevant node.

*I do not believe in the slave trade, or un eco friendly (sic) businesses so I choice not to support them by avoiding purchasing their items.*

(Participant 165, Action)

*Because why purchase from unethical companies when so many more ethical companies are out there now, and there is so much more knowledge on the topic available now too.*

(Participant 39, Action)

The supportive action node had slightly over half the number of responses as denunciatory action coded to it with 32 responses. Participant 133 is an example of supportive action.

*I want to support clothing companies making a difference*

(Participant 133, Action)

## Minimise harm

‘Minimise harm’ was the parent theme and node to several self-explanatory nodes:

‘minimise harm to animals’, ‘minimise harm to people’, and ‘minimise harm to environment’ which had its own sub node ‘sustainability’. The ‘sustainability’ node was used for responses that contained the word in some form. ‘Minimise harm’ was the most commonly cited motivation in question 15 which asked for reasons behind participants’ ethical consumption habits at the time. 123 participants mentioned minimising harm in some way whether general harm or impact and/or the specific categories previously mentioned in their responses, which indicates that minimising harm was a significant motivation for partaking in or wanting to partake in ethical clothing consumption related habits for the survey sample.

## Responsibility

Responsibility was not a commonly cited motivation with only ten responses coded under its relevant node. However, it did highlight a possible relationship between religion (particularly Christianity) and values of stewardship and thus, responsibility. Two out of the ten responses

under this node mentioned Christian faith and/or values as a motivation as illustrated by participant 239.

*Because of my Christian faith I believe that every person has value and is important. I also believe that we are given the job to look after the earth. For these two reasons ethically shipping (sic) is something important to me. I struggle to find work clothes, mainly shorts and jumpers as I work outside and in a very messy job (a children's camp that involves a lot of bleach, paint, grease and outdoors) because of these I haven't not (sic) yet gotten my brain around paying a large amount when it may get ruined easily. But for out of work clothes I'm happy to pay the price as I know the clothing will last longer and be a better quality.*

(Participant 239, Maintenance)

## Barriers and Stages of Change

Crosstab query was used to search for connections between barriers mentioned by participants and their stage measured in the SOC. The SOC was established as an attribute value and all barrier nodes selected as codes. The percentage of references from each selected stage (e.g. Contemplation) that were coded to each selected barrier node (e.g. Affordability) were reviewed (see Table 11).

*Table 11. Stages of Change and barriers to ethical clothing consumption*

Barrier nodes	Stages SOC = 1contempl ation (50)	Stages SOC = 2preparati on (88)	Stages SOC = 3action (77)	Stages SOC = 4maintena nce (67)	Total (282)
Affordability	38%	26.14%	20.78%	10.45%	23.05%
Limited accessibility for information	8%	5.68%	6.49%	5.97%	6.38%
Limited ethical options	28%	22.73%	15.58%	13.43%	19.5%



Limited accessibility	18%	4.55%	11.69%	2.99%	8.51%
Limited options for children's clothing	0%	1.14%	2.6%	1.49%	1.42%
Limited options for specific or functional items	8%	12.5%	3.9%	8.96%	8.51%
Limited options for style	8%	2.27%	3.9%	2.99%	3.9%
Limited vegan- friendly options	2%	0%	0%	0%	0.35%
Limited personal knowledge of ethical fashion	2%	3.41%	0%	0%	1.42%
Limited time or inconvenience	16%	11.36%	5.19%	4.48%	8.87%
Priorities not based on ethics	2%	1.14%	0%	0%	0.71%
Quality	2%	0%	1.3%	0%	0.71%
Sceptical of ethical clothing consumption as a solution	0%	1.14%	0%	0%	0.35%
Total	56%	50%	35.06%	29.85%	42.2%

*Note: Percentage of references from each SOC stage that were coded to each barrier code*

The most commonly cited barrier was ‘affordability’ with 23.05% of all responses to Q15 mentioning it as having some level of influence on their ethical clothing consumption related habits at the time of the survey. This indicates that affordability and more specifically, the perception of ethical clothing as an unaffordable option is present in consumers in the ethically interested (Contemplation and Preparation) and even, ethically invested (Action and Maintenance) stages. However, the percentage of responses that were coded with the ‘affordability’ node per stage indicated that Contemplation had the highest percentage with crosstab query results showing that ‘affordability’ had a distinct drop with each increasing stage of change in the SOC (see Table 11). The pattern of certain barriers becoming less commonly cited in the higher stages of the SOC is also noticeable in the case of ‘limited time or inconvenience’ and to a lesser degree, in the case of ‘limited ethical options’. Similarly, the total percentage of responses that cite barrier nodes from each stage also indicated an overall declining pattern.

## Motivations and SOC

Motivation nodes such as the parent theme ‘minimise harm’ and sub- theme ‘minimise harm to people’ had the lowest percentage of references at the lowest stage Contemplation and the highest percentage of references at the highest stage Maintenance as expected (Table 12).

However, as the numbers indicate there was no obvious trend for the selected nodes and the SOC when it came to the Preparation and Action categories (Table 12.)

*Table 12. Stages of Change and motivations for ethical clothing consumption*

Motivation nodes	Stages SOC = 1contempl ation (50)	Stages SOC = 2preparati on (88)	Stages SOC = 3action (77)	Stages SOC = 4maintena nce (67)	Total (282)
Anticipatory guilt	4%	4.55%	11.69%	4.48%	6.38%
Collective action	2%	2.27%	2.6%	0%	1.77%
Connection between ethical beliefs and consumption choices or habits	10%	13.64%	25.97%	32.84%	20.92%
Consumption guilt	2%	1.14%	2.6%	1.49%	1.77%
Not wanting to support unethical companies or practices	12%	11.36%	35.06%	25.37%	21.28%
Positive impact	6%	5.68%	7.79%	8.96%	7.09%
Recognition of need for connection between ethical beliefs and consumption choices or habits	4%	1.14%	1.3%	11.94%	4.26%
Support ethical companies or practices	12%	7.95%	9.09%	17.91%	11.35%
Increase in ethical options	2%	0%	2.6%	0%	1.06%
Increased accessibility to information on ethical fashion	0%	0%	2.6%	0%	0.71%
Making own clothes more accessible	4%	0%	0%	0%	0.71%
Second hand clothing more accessible	8%	10.23%	3.9%	5.97%	7.09%
High personal knowledge of ethical clothing consumption	2%	4.55%	2.6%	2.99%	3.19%
Transitioning into ethical clothing consumption	12%	18.18%	11.69%	8.96%	13.12%
Reducing or reprioritising consumption habits	4%	10.23%	2.6%	4.48%	5.67%

Minimise harm	40%	48.86%	33.77%	50.75%	43.62%
Minimise harm to animals	8%	12.5%	12.99%	8.96%	10.99%
Minimise harm to environment	32%	36.36%	24.68%	35.82%	32.27%
Sustainability	6%	4.55%	1.3%	1.49%	3.19%
Minimise harm to people	20%	32.95%	31.17%	40.3%	31.91%
Total (unique)	64%	68.18%	64.94%	74.63%	68.09%

*Note: Percentage of references from each selected stage that were coded to each selected motivation node.*

However, motivation nodes ‘connection between ethical beliefs and consumption choices or habits’ indicated a rising trend in the selected motivations with each increasing stage.

Although not as distinct as the patterns were with barriers and the SOC, the total percentage of references from each stage indicate a similar but inverse trend in terms of motivations cited. An overall increase in motivations cited is visible starting from Contemplation at 64% to Maintenance at 74.63%. Admittedly, the pattern is not as distinct as previously noted with Preparation (68.18%) being higher than Action (64.94%).

Question 16. What was your main reaction/s to the image? Please explain in as much detail as possible.

A review of selected parent themes that arose from participant responses to image exposure (see Figure 3), and all main themes and nodes (see Appendix D) indicated that, as with question 15’s motivations and barriers, most of the emergent main themes in responses to question 16 were negatively or positively oriented versions of the same idea (i.e. ‘negative activation of persuasion knowledge’ and ‘positive activation of persuasion knowledge’).



Figure 3. Selected parent themes and sub- themes to image viewed

## Activation of persuasion knowledge

The ‘activation of persuasion knowledge’ node was considered as a non-directional/ neutral value theme despite previous research that indicated activation of persuasion knowledge may be connected to formation of negative opinions/ attitudes etc (e.g. Boush et al., 1994; Coulter et al., 1999; Friestad & Wright, 1994). However, on its own, persuasion knowledge activation simply meant the viewer was aware and/or critical of the persuasion attempt which may result in a positive, negative or mixed reaction to the visual text based on the individual’s own assessment. Nodes specifically related to activation of persuasion knowledge were the neutral node ‘activation of persuasion knowledge’, the negatively inclined ‘negative activation of persuasion knowledge’ and the positively inclined ‘positive activation of persuasion knowledge’. It is important to note as with the previous questions explored in the thematic analysis, most responses are coded to multiple nodes, including contradictory nodes such as ‘positive activation of persuasion knowledge’ and ‘negative activation of persuasion knowledge’ as illustrated by participant 110. The response is coded to the parent theme ‘activation of persuasion knowledge’ as it is assessing the image, it is coded for the positively inclined version because it is perceived as thought provoking and also for the contradicting negatively inclined version because it thinks it is lacking in effectiveness due to low emotional impact.

*I liked it. Makes you think. Something more emotionally impacting might be more effective.*

(Participant 110, Image A, Action)

## Emotional reactions

The parent nodes related to emotional reactions were the positively inclined ‘strong emotional appeal’ and negatively inclined ‘weak emotional appeal’. The response of participant 110 (in previous section) is an example of the ‘weak emotional appeal’ node. The ‘strong emotional appeal’ node was a very common theme in participant responses to question 16 with 146 responses coded to this node, whereas the ‘weak emotional appeal’ node only had 11 out of the 282 responses coded to it. Sub- themes ‘strong emotional- positive’, ‘strong emotional- negative’ and its following node ‘guilt’ under ‘Strong emotional appeal’ were also classified as positive, regardless of whether the actual emotions elicited by the visual text were positive or negative. This is because, as noted previously Image B relies on strong, negative imagery to arouse strong emotions, whether positive or negative. Image A relies on positive imagery, but it also deals with issues related to ethical clothing which can also arouse negative emotions such as discomfort, anger or sadness albeit to a lesser degree. Participant 38 is an example of both the ‘strong emotional appeal’ and ‘strong emotional- positive’ nodes, while participant 196 is an example of both the ‘strong emotional appeal’ and ‘strong emotional- negative’ nodes. Strong negative, positive or mixed emotion arousal to the visual communication exposure is still a positive and therefore adaptive response as long as the emotion is part of the response to the image, rather than as part of the participant’s evaluation of the persuasion attempt. Strong emotions used in response to the image indicates it has a strong emotional appeal which has often been positively linked with behavioural intentions, including negative emotions such as guilt. Strong emotions used in evaluation of persuasion attempt changes the context, as the direction of emotions will be tied in to some degree with the direction of the evaluation.

*I think it's great! It's confronting and a powerful way of showing the negative impact of non ethical (sic) companies*

(Participant 38, Image B, Contemplation)

*Disgusted, saddened*

(Participant 196, Image B, Contemplation)

### Connection to people and consequences

Themes related to connection that were evident during data engagement include the positively inclined nodes ‘connection to people’ and ‘connection to consequences or impact of consumption’ and the negatively inclined versions ‘little to no connection to people’ and ‘little to no connection to consequences or impact of consumption’. Responses were coded to the ‘connection to people’ node if it included any mention of the subjects, or derivative of the subjects in the visual text in a sympathetic or empathetic manner, and/or included any strong feelings, traits, emotion related words used when responding to aforementioned subjects. This is illustrated by participant 31 as their response is connected to children and child labour which was the issue in Image B. The negatively inclined version of this node ‘little to no connection to people’ is only visible in one response. Therefore, it is not concerned as one of the significant themes for the survey sample.

*Sad that children have to work rather than be children. angry that companies turn a blind eye*

(Participant 31, Image B, Action)

The connection node related to consequences and its negatively inclined version are similar to the connection node related to people but instead of people, it is concerned with any mentions of the consequences or impact of consumption whether directly related to the impact of the issue communicated in the image viewed or not. Participant 44 is an example of the positively inclined node ‘connection to consequences or impact of consumption’. The

negatively inclined version is not included as it was a very uncommon theme, similar to the negatively inclined version of ‘connection to people’.

*The thought of someone living in poverty so others can have trendy shoes is repulsive*

(Participant 44, Image B, Action)

### Adaptive and maladaptive responses

While all the positively inclined themes/nodes are examples of adaptive responses and all negatively inclined themes/nodes are examples of maladaptive responses, this section focuses specifically on responses that included adaptive and/or maladaptive responses to the recommended action and/or image viewed. The ‘adaptive to recommended action’ node was used for responses that were positive or hopeful to some degree in relation to the recommended action in the image. On the other hand, ‘adaptive to image’ was used for responses that were positive to some degree in relation to the image or aspects of the image, but was also coded to responses that indicated arousal of strong feelings whether positive or negative as long as it wasn’t negative feelings associated with assessment of the image. This was because strong negative responses such as guilt or anger caused by the image, particularly for Image B would be expected as the image uses the shock tactic of a child in chains to elicit strong reactions. An example of negative feelings associated with image yet adaptive is participant 138.

*We need to be supporting local homemakers before large box store brands.*

(Participant 58, Image A, Action)

*Horrified and shocked to see a child in pain and to think that my choices contribute to that*

(Participant 138, Image B, Action)



The negatively inclined, maladaptive version of both nodes included responses where the recommended action and/or image were framed in a negative or sceptical manner to some degree as illustrated by participant 102 for ‘maladaptive to recommended action’ and participant 37 for ‘maladaptive to image’ respectively. Participant 102 is also indicative of the large overlap between responses that fit the ‘sceptical or hopeless’ node and the ‘maladaptive to recommended action’ node. This is due to many of the responses under the ‘sceptical or hopeless’ node being sceptical or hopeless about people and their actions as consumers, whether they are referring to themselves or others.

*Sad because everyone knows there’s a problem but most people do nothing.*

(Participant 102, Image B, Action)

*Surprised about the Australian angle. Found the image busy and hard to read.*

(Participant 37, Image A, Action)

## Between Images

*Table 13. Most common nodes by image viewed*

Image A (130)	Image B (152)
Activation of persuasion knowledge (60.77%)	Strong emotional appeal (81.58%)
Negative activation of persuasion knowledge (34.62%)	Strong emotional appeal- negative (78.29%)
Positive activation of persuasion knowledge (30.77%)	Activation of persuasion knowledge (36.18%)
Maladaptive to image (26.92%)	Connection to people (35.53%)
Interesting or engaging (23.85%)	Positive activation of persuasion knowledge (26.32%)

## Activation of persuasion knowledge, maladaptive and adaptive responses

The nodes ‘activation of persuasion knowledge’ and ‘positive activation of persuasion knowledge’ were present in the most coded five nodes for both Image A and Image B which

indicates that within the survey sample (see Table 13), a high percentage of participants exposed to either image actively took part in evaluating the persuasion attempt and the evaluations were often positively directed to some degree. However, based on participants' responses, Image A elicited a significantly higher percentage of responses coded to the neutral 'activation of persuasion knowledge' and 'negative activation of persuasion knowledge' than Image B. A similar difference was noticeable in the sub- themes of this node, with the negatively inclined 'negative activation of persuasion knowledge' node (Image A: 34.62% Image B: 13.16%) and the positively inclined 'positive activation of persuasion knowledge' node (Image A: 30.77% Image B: 26.32%) both having a higher percentage of responses coded to Image A. This indicates that Image A was more likely to activate persuasion knowledge, whether positive or negative for the survey sample. Image B did not arouse a high percentage of responses coded to the node 'negative activation of persuasion knowledge' as expected.

Nodes related to activation of persuasion knowledge such as 'ineffective appeal' (Image A: 9.23% Image B 1.97%) and the reverse 'effective appeal' both had a higher percentage of responses coded to Image A than Image B. Additionally, other nodes related to evaluation of the image such as 'informative or educational' (Image A: 6.92% Image B: 0%) and 'interesting or engaging' had a higher percentage of responses coded to Image A than Image B. The 'confused' node was only utilised for Image A with the responses of 16.15% of participants who viewed Image A being coded to it. The confusion or lack of clarity mentioned by participants was attributed in part to the busy, high info nature of the communication as illustrated by participant 205.

*Slight confusion - it's a busy image with a lot to interpret to figure out what the purpose of the image is.*

Image A had 26.92% of its responses coded to the ‘maladaptive to image’ node, while only 6.58% was coded to the same node for Image B. Sub theme nodes such as ‘poor design’ and ‘too cluttered’ had 11.54% and 17.69% out of the Image A responses coded to it, whereas these nodes were not coded to any responses for Image B. The parent theme ‘maladaptive to recommended action’ and its sub themes ‘sceptical of others following recommended action’ and ‘sceptical of recommended action’ were not major themes for the survey sample, accounting for less than five percent of the responses for either Image A and B. Uncommon but negatively inclined nodes such as ‘sensationalist’ and ‘feels exploitative’ were only found in responses to Image B although they were not present to the degree expected.

### Emotions and hope

Image B which was the high guilt, high emotion, low information image seemed to evoke more responses that was hopeless or doubtful in some way with a significantly higher percentage of Image B (17.11%) responses being coded to the ‘sceptical or hopeless node’ in comparison with the low guilt, low emotion, high information Image A (1.54%).

Furthermore, Image A (11.54%) had a significantly higher percentage of responses coded to the adaptive version node ‘optimistic or hopeful’ in comparison with Image B (0.66%).

Out of the participants exposed to Image A, the Maintenance group had a noticeably higher percentage of strong emotional reactions in their response in comparison to the

Contemplation group exposed to the same image (C: 8%, P: 22.22%, A: 15.38% and M:

20%). The Contemplation stage had the lowest percentage of strong emotional reactions to

Image A which was expected as the higher stage groups were expected to respond strongly to

low guilt visual texts in comparison to the lower stage groups. However, there was no strong upward trend of strong emotional reactions to Image A when the two other stages were accounted for. This indicates that there may be a significant difference between the earliest stage Contemplation and the highest stage Maintenance in the survey sample, but not necessarily any significant differences between the other stages.

*Table 14. Nodes related to strong emotion arousal by image viewed*

Strong emotion nodes	Image A				Image B			
Strong emotional appeal	8%	22.22%	15.38%	20%	84%	86.54%	73.68%	81.08%
Strong emotional-negative	8%	19.44%	2.56%	13.33%	76%	84.62%	71.05%	78.38%
Strong emotional-positive	4%	5.56%	12.82%	6.67%	8%	0%	0%	0%

Participants exposed to Image B had a significantly higher percentage of responses coded to ‘strong emotional appeal’ in comparison to those exposed to Image A, irrespective of the SOC (see Table 14). The lowest percentage of responses in any given stage that was coded to ‘strong emotional appeal’ was eight percent for Contemplation in Image A and 73.68% for Action in Image B. Overall, strong negative emotional reactions accounted for a significantly greater percentage of all the strong emotional reactions when compared with strong positive emotional reactions. Out of the responses coded to the ‘strong emotional- positive’ node, 10 out of the 12 responses were for Image A. B. Participants in the ethically interested stages had stronger emotional reactions to Image B than participants in the ethically invested stages as expected. However, there was only a slight difference between the percentage of responses coded in the ethically interested stages and ethically invested stages. Furthermore, similarly

to Image A, the results for ethically interested stage Preparation and ethically invested stage Action were mixed.

## Responses to Image: Between stages and images

### Activation of persuasion knowledge and emotions

The neutral node ‘activation of persuasion knowledge’ had the lowest percentage of responses coded at the Contemplation stage and the highest percentage at Maintenance for Image A. However, the results for Preparation and Action stages were mixed, thus not indicative of an upward trend with increasing stages. The ‘positive activation of persuasion knowledge’ node had a significantly lower percentage of Image A responses coded at the Contemplation stage in comparison to the Maintenance stage. Image A indicated a somewhat upward trend for ‘negative activation of persuasion knowledge’ with the percentage of responses coded to this node increasing with each increasing stage of the SOC. Results from Image B did not suggest a connection between the responses and the aforementioned nodes when the independent variables were both accounted for.

The ‘strong emotional appeal’ node had a noticeably lower percentage of responses coded at the Contemplation stage than the Maintenance stage but mixed results for the Preparation and Action stages indicated there was no upward trend in relation to the SOC.

### Maladaptive and adaptive responses

The ethically interested stages Contemplation and Preparation had 4% and 3.85% of its responses coded to ‘adaptive to recommended stages for Image B. In comparison, Contemplation and Preparation had 8% and 13.89% of its responses coded to the same node for Image A. It indicates that for the survey sample, the ethically interested stages may have

been more adaptive to the recommended action in Image A. The ethically invested stages had comparable results for both Image A and Image B.

The ‘maladaptive to image’ node was more prevalent in responses to Image A, and indicated a slightly upward trend with a higher percentage of responses being coded with each increasing stage (except for Preparation).

## Chapter 5. Discussion

### Linear regressions

#### Overview of predictor variables alone

Overall, the linear regressions indicated that the image viewed was a more significant predictor than the SOC across variables explored within the PKM in response to research question 1. The image viewed was a significant predictor for the agent knowledge variable/construct including the scale score and all related statements with the exception of trustworthiness (statement 5). Image viewed was also a significant predictor for the guilt scale score and all related statements with the exception of social guilt (statement 10) in the guilt variable within the persuasion knowledge construct, and for the appropriateness/ effectiveness scale score and all related statements with the exception of appropriateness (statement 10) in the appropriateness/ effectiveness variable within the persuasion knowledge construct. The exceptions mentioned within the agent knowledge and persuasion knowledge constructs did not have significant associations with the predictor variables combined or separated. This indicated that overall, there were no significant associations between the predictor variables, whether combined or not, and trustworthiness of an organization, social

guilt and appropriateness. The results suggested that the SOC may be less influential in shaping the way the selected aspects of the PKM were utilized by participants than expected in response to research question 2. This was most visible in the case of the appropriateness/effectiveness variable whereby the SOC did not indicate a statistically significant association with the overall scale score or any of the related statements. However, a similar pattern was also visible with the response efficacy and self-efficacy variable within the topic knowledge construct whereby the image viewed did not indicate a statistically significant association with the scale score or the related statements with the exception of self-efficacy (statement 3). In comparison, the SOC was a more significant predictor for the response efficacy and self-efficacy variable with significant results for self-efficacy (statement 3), response efficacy (statements 8 and 9) and the overall scale score. In addition, the SOC was a significant predictor for familiarity (statement 2) within the agent knowledge construct, consumption guilt (statement 5) and existential guilt (statement 6) in guilt within the persuasion knowledge construct, and knowledge (statement 5) and care (statement 6) in personal relevance within the topic knowledge construct. The SOC was also a significant predictor for the scale scores for the agent knowledge, guilt, response efficacy and self-efficacy, and personal relevance variables. This indicated that while the image viewed may be a stronger predictor for how ethically interested use the PKM to respond to ethical clothing related communication, the SOC may also play an important role in this process.

### Agent Knowledge

Overall, agent knowledge had a statistically significant relationship with the independent variables Stages of Change (SOC) and the image viewed combined. The agent knowledge scale score and all agent knowledge statements with the exception of trustworthiness (statement 5) indicated significant associations with the predictor variables combined.

Statement 5 which related to trustworthiness of the organization was the only individual statement in the agent knowledge construct that did not have a statistically significant relationship with the predictor variables combined or alone. This may have been partially attributed to neutral attitudes towards the organization in each visual text. Despite the ethical clothing related organization and initiative in Image A being based in Australia like the majority of participants, many participants (18.46% of all responses in Image A) noted that at least one of the following was unfamiliar or surprising: information communicated, the ethical clothing initiative proposed or the organization. Image B was associated with an international organization with greater recognition, however, since the organization was not specifically tied to ethical clothing or ethical consumption it may not have been an organization which participants were adequately familiarised with to measure trust.

Adjusted R square values greater than .10 for agent knowledge statements related to awareness, familiarity, previous good experience of others and good opinion of social circle (statements 1, 2, 4 and 6 respectively) indicated an acceptable fit with the independent variables combined. Agent knowledge statements related to awareness and familiarity had the most significant association with 23.2% of awareness and 23.3% of familiarity statements' variance being able to be explained by the Stages of Change and image viewed combined based on the adjusted r square values. Based on the overall score for agent knowledge as a construct both independent variables alone indicated a statistically significant relationship. However, the independent variables separated for agent knowledge indicated a more significant relationship with the image viewed alone with nine out of ten agent knowledge statements in comparison with the Stages of Change alone where only one out of ten agent knowledge statements indicated a statistically significant relationship. This indicated that the image viewed had a stronger association with agent knowledge than the Stages of Change.



Furthermore, Image B was correlated with higher positive agent knowledge for the most part as expected since it featured a more prominent, international organization in comparison to a lesser known, Australian organization in Image B.

## Persuasion Knowledge

Guilt had a statistically significant relationship with the independent variables combined, with the exception of social guilt. This was unsurprising to a certain extent, as it was postulated that social guilt would be a stronger influence on collectivist societies since they would be expected to place a higher value on social norms and societal image. This thesis was focused on the New Zealand and Australian demographic, with 81.5% of participants who reported Australia as their place of residence. Australia was considered as an individualistic society in some of the key previous research related to individualistic and collectivist societies (Heinrichs et al., 2006; Hofstede, 2001). Research on national culture (Hofstede, 2001) proposed multiple dimensions to measure for overall national culture. Australia scored highly in the dimension of individualism versus collectivism (IDV) which measured in part for whether an individual's image was based on the self or the society. A high score was associated with an individualist culture, which indicated that as a society, Australia would be less inclined to care about societal image over self- image. Thus, the insignificance of social guilt was in line with what would be expected of an individualistic society.

The other types of guilt explored in this thesis included consumption guilt which related to guilt experienced in relation to consumption habits or choices, anticipatory guilt which was experienced prior to the action, forced guilt which related to guilt experienced involuntarily (i.e. in response to persuasion attempts) and existential guilt which related to the awareness of

differences in well-being and equality between people. Despite their statistical significance, results indicated that the relationships were weak for the statements related to guilt, with the exception of consumption guilt which indicated an acceptable fit with an adjusted r square of .108 with the predictor variables combined. This thesis proposed that ethically inclined individuals may have motivations that were positively inclined towards ethical consumption and may also have more consistent attitude-behaviour relationships in comparison with mainstream consumers. This was partially supported by the results for consumption guilt as it was most directly associated with consumption behaviour. The predictor variables combined also had some significance as a predictor for guilt overall with 10.8% of the guilt scale score's variance accounted for. However, low adjusted r square values indicated that the predictor variables combined was only able to account for a small percentage of the variance for social guilt, forced guilt, anticipatory guilt and existential guilt. This was expected for social guilt, and exemplified by its insignificance with predictor variables combined and separated. However, the other guilt types were expected to have some relationship with the SOC and the image viewed. The poor fit for the guilt types may be partially due to the nature of social sciences research which generally has a higher number of intervening or uncontrolled variables combined with the exploratory model used within this thesis which would have further increased intervening or uncontrolled variables. Previous research has noted that low adjusted r square values do not necessarily indicate poor explanatory value (Baek, 2010). However, it did indicate that the model had poor predictive value for some of the guilt types, therefore, more controlled studies would be required to further investigate how the SOC and image viewed may influence different types of guilt within the PKM constructs for ethically interested audiences.

Similar to the agent knowledge scale, individual statements related to guilt indicated more significant relationships with the image viewed alone in comparison with the Stages of Change. However, the overall score for guilt indicated that it had a significant relationship with both the image viewed and the Stages of Change. Image B was correlated with higher guilt for persuasion knowledge statements related to consumption guilt, existential guilt, forced guilt and anticipatory guilt, while the lower stages of the SOC were also correlated with higher guilt for consumption guilt, existential guilt and forced guilt. Overall, higher guilt was associated with Image B and the lower stages of the SOC based on the guilt scale score. Higher guilt was expected for Image B (see Figure 1) as it featured negative imagery with a vulnerable subject in a state of symbolic suffering. In comparison, Image A (see Figure 1) was selected partially for its potential for low guilt arousal since it focused more on positives associated with behaviour change in combination with positive imagery. Therefore, the results indicated that the negatively framed Image B which featured a child in suffering with implied connection between the audience and suffering may be more likely to elicit higher levels of guilt than the positively framed Image A with implied connection between audience and positive impact for workers as expected. Thus, utilization of the PKM may differ based on the level of guilt present in visual communication. The correlation between the lower stages of the SOC and higher guilt was also expected to a certain extent as previous research on fair trade in France (Ozcaglar-Toulouse et al., 2006) indicated that less ethically inclined consumers were more likely to utilize emotion in ethics- related decision making. Thus, the correlation of higher guilt with the lower stages of the SOC was indicative of the relatively less ethically inclined participants being more susceptible to guilt arousal in comparison to the higher stages of the SOC.

Image B was correlated with higher levels of appropriateness/ effectiveness for four out of five statements related to appropriateness/ effectiveness and the scale score. More

specifically, Image B was significantly associated with greater scores for effectiveness, provoking thought about issue, provoking thought about ethical clothing consumption and care for issue. This indicated that Image B may have been considered more effective. The SOC was expected to have some influence over the appropriateness/ effectiveness variable with the predictor variables combined since participants in the ethically invested stages of the SOC were expected to have less positively inclined reactions to high guilt appeals than their ethically interested counterparts. However, appropriateness/ effectiveness had a statistically significant, although weak relationship with the independent variables combined as a scale and individual statements with the exception of the statement related to appropriateness. The statement related to appropriateness had an insignificant and weak relationship with the independent variables, whether combined or not. Thus, the expected relationship between appropriateness and the independent variables was not supported. The low adjusted r square values did not necessarily signify poor explanatory value, but it indicated that the model had poor predictive value for the appropriateness/ effectiveness variable with the predictor variables combined. The proposed relationship between ethically invested participants and greater maladaptive responses within the persuasion knowledge construct were also unsupported by the qualitative analysis which indicated that specific maladaptive nodes related to highly emotive, guilt inducing or potentially exploitative tendencies of Image B were only minor themes. This is further discussed in the following section on the thematic analysis findings.

### Topic Knowledge

Efficacy had a statistically significant but weak relationship with the independent variables combined for the efficacy scale overall, topic knowledge statement 3 related to self-efficacy and topic knowledge statements 8 and 9 related to response efficacy. Statement 3 had a

statistically significant relationship with the image viewed and the SOC alone. Topic knowledge statement 1 related to clarity of self- efficacy, statement 2 related to self- efficacy and statement 7 related to response efficacy indicated insignificant relationships with either independent variable alone. Statements 8 and 9 which related to response efficacy did not have not have a statistically significant relationship with the image viewed alone but did with the SOC alone. The scale score suggested that efficacy did not have a statistically significant relationship with the image viewed whereas the SOC indicated a statistically significant relationship. This was a surprising finding as the results for the other PKM constructs and its sub groups where relevant indicated the opposite with the image viewed being more significant than the SOC. The greater significance of the SOC as a predictor variable in comparison to the image viewed for efficacy was also unexpected because the thematic analysis indicated some key differences between themes for the Image A and Image B that were related to efficacy which are further explored in the section on the thematic analysis.

Overall, personal relevance had a statistically significant relationship with the image viewed and the SOC, whether combined or not. However, only statement 6 which related to caring about the issue in the image and the personal relevance scale score indicated a good fit based on the adjusted R square values (6: Beta = .118,  $p \leq .001$  and scale score: Beta = .138,  $p \leq .001$ ). Both predictor variables, whether combined or not, had significant associations with the personal relevance statements, with the exception of statement related to awareness of issue (statement 4) which did not have a significant association with the SOC. Overall, the predictor variables, whether combined or not, indicated a more significant association with the personal relevance variable in comparison with the response efficacy and self- efficacy variable within the topic knowledge construct.

## Thematic analysis

### Barriers and motivations

Consumer based barriers and motivations for ethical clothing consumption were sought out in question 15: Can you please list the main reasons or motivations for your choice in the previous question? The question followed a scale that measured for participants' ethical clothing consumption habits at the time the survey was taken. The themes for motivations and barriers to ethical clothing consumption were partly derived from previous research but these were modified and added to during and following data engagement as expected. Some of the emergent motivation and barrier themes such as those related to responsibility, minimising harm, guilt and perceived barriers to self- efficacy were significant themes in the present study and were supported by previous literature. The most common motivation theme was 'minimise harm', followed by two of its sub themes 'minimise harm to environment' and 'minimise harm to people'. This was in line with Reimers, Magnuson and Chao's (2016) conceptualisation of ethical consumption and ethical consumers as rooted in a desire to minimise harm, and distanced from Davies and Gutsche's (2016) definition of ethical consumers and consumption being tied to ethical habits but not necessarily ethical motivation. Other significant motivation themes included 'connection between ethical beliefs and consumption choices or habits' and 'not wanting to support unethical companies or practices'. The former theme indicated an explicit or implicit connection the participant had made between their beliefs or values and consumption while the latter theme related to denunciatory action.

Interestingly, not wanting to support unethical companies or practices' (21.28% of all responses) was a significantly more common motivation theme than the 'support ethical

companies or practices' (11.35% of all responses) theme related to supportive action. This suggested that, for the survey sample, withholding support for unethical practices or companies was a greater motivation than supporting ethical practices or companies. Balsiger (2014) framed boycott behaviour as being on the denunciatory action end of ethical consumption related collective action with buycott behaviour on the other end as supportive action. Baek (2010) differed somewhat from Balsiger (2014) in conceptualisation of the two behaviours but also framed boycott behaviour as negatively oriented with an intention to 'punish' whereas buycott behaviour was positively oriented with an intention to 'reward'. The tendency for participants to lean towards the more negatively oriented behaviour may be partially explained by Hong's (2018) study on boycotting and buycotting behaviours in relation to brand activism. The study (Hong, 2018) suggested that there were 'conceptual differences' between both types of behaviours. Based on Hong's (2018) research, the negative emotion anger was a significant antecedent for boycott behaviour, whereas anger or any other negatively oriented significant antecedents were absent for buycott behaviour. This suggested a number of possibilities for the participants in the present study: a) negative emotions or processes may have greater influence on motivation for ethical clothing consumption than positive emotions or processes based on the greater occurrence of the boycott related theme b) motivations for ethical clothing consumption may be more strongly linked to punishment than reward.

Affordability or perceptions of affordability appeared to be a concern for consumers who were attempting to be ethical consumers, this included participants in the ethically invested stages Action and Maintenance. The most commonly cited barrier themes overall were 'affordability' (23.05% of all responses) and 'limited ethical options' (19.5% of all responses). Furthermore, 'affordability' was the most commonly cited barrier theme within

each individual stage, followed by ‘limited ethical options’ with the exception of the Maintenance stage. The most commonly cited barrier themes were the same for the final stage, but ‘limited ethical options’ was followed by ‘affordability’. Thus, the mention of barriers, particularly ‘affordability’ and ‘limited ethical options’, solely as a justification for not engaging in ethical consumption behaviour or related communication efforts was not supported by the responses to question 15 as expected. However, there were patterns visible in the Stages of Change (SOC) for barriers despite the presence of barriers in all stages from Contemplation to Maintenance. ‘Affordability’ (38% of responses in Contemplation) as a barrier was most common in the earliest stage Contemplation when compared across all stages and its occurrence as a barrier theme decreased with each increasing stage in the SOC (26.14% of responses in Preparation, 20.78% of responses in Action and 10.45% of responses in Maintenance). This indicated that while affordability or lack thereof may be perceived as a significant barrier across all stages, it may be perceived as a stronger barrier for those in the ethically interested stages of ethical clothing consumption in comparison to those in the ethically invested stages. This may have also been attributed to economic factors which were not factored in here. A similar trend of certain barriers becoming less common with each increasing stage when compared across all stages was visible with the barrier themes ‘limited time or inconvenience’ and to a lesser degree, ‘limited ethical options’. This indicated that certain barriers may be more prevalent in participants in the earlier stages of the SOC. This trend may also have been partially due to those in the higher stages of ethical clothing consumption having more established patterns of ethical consumption habits. Thus, the positives outweighing negatives that is required for behaviour change has already occurred and in the case of the Maintenance stage, the new behaviour or set of behaviours have been well established. It also suggested that participants in the higher stages of the SOC had found more effective ways to manage issues related to affordability, time, inconvenience and



limited ethical options. In addition, participants may have prioritized ethical consumption higher in their process of compromise consumption than participants in the lower stages.

The results indicated that there was a decrease in the percentage of responses with overall barriers cited with each increasing stage when compared across all stages (56% of all responses in Contemplation, 50% of all responses in Preparation, 35.06% of all responses in Action and 29.85% of all responses in Maintenance). The inverse was true for motivations with an overall increase in the percentage of responses with motivations cited, with the earliest stage Contemplation having the lowest percentage of motivations cited and the latest stage Maintenance having the highest percentage of motivations cited (64% of all responses in Contemplation, 68.18% of all responses in Preparation, 64.94% of all responses in Action and 74.63% of all responses in Maintenance). These results lend partial support to the notion that a shift in the Decisional Balance Scale (DBS) occurs as participants go through stages of the ethical decision- making SOC. The DBS explored the relationship between anticipated gains and losses in relation to decision making (Janis & Mann, 1979). The thematic analysis results cannot be viewed as representative by any means, however, it did lend some support to motivations and barriers being prioritized differently based on the SOC. This was partially connected to research questions 1 as it explored the relationship between responses and the SOC, although it was not directly connected to the image viewed. The results were partially supported when combined with Freestone and McGoldrick's (2008) study which found that the pros associated with behavioural change were outweighed by the cons in the earliest stage in the Stages of Change. The results for question 15 indicated that the intermingling of motivations and barriers towards finding or justifying the most accessible form of ethical consumption behaviours was a very common occurrence for participants in all stages of the SOC explored in the present study, irrespective of their level of interest or investment in ethical clothing. The theme 'compromise consumption' arose during data engagement, but

variations of the ‘compromise consumption’ theme were also visible in previous literature. In particular, literature on ethical consumer identities and ethical decision- making (Chatzidakis et al., 2006; Papaoikonomou et al., 2016) made note of the behaviour inconsistencies present in ethical consumers. Thus, the combination of ethical and unethical habits in consumption behaviour and its consequent justification and/or compromise may be a common reality even for consumers who were in various stages of adopting ethical clothing consumption behaviour. The process of ‘compromise consumption’ was also often acknowledged by the ethically inclined participants in this thesis and in Papaoikonomou, Cascon-Pereira and Ryan’s study (Papaoikonomou et al., 2016). The varying levels of interest and awareness present in ethically inclined clothing consumers suggested that they undergo a process of constant renegotiation between their barriers and motivations as they move up or down the Stages of Change. Therefore, it may be likely that ethically inclined clothing consumers would require ‘compromise consumption’ to some degree at any stage in the SOC. Therefore, the notion that consumers use discourses of denial to decrease cognitive dissonance without changing behaviours may be more relevant for mainstream consumers in comparison to those in the ethical decision- making SOC explored in the present study.

Motivation themes such as ‘minimise harm’ and its sub- theme ‘minimise harm to people’ were least common in the earliest stage Contemplation and most common at the highest stage Maintenance when compared across all stages, as expected. However, unlike some of the barrier themes, a pattern of increase with each stage was not present. The only motivation theme that indicated a clear pattern across all stages was ‘connection between ethical beliefs and consumption choices or habits’ where a rising trend was visible with each increasing stage. There were barrier and motivation themes that indicated a significant difference between occurrence in the Contemplation and Maintenance stages but mixed results in the middle stages were not supportive of strong trends. This could be indicative of a few different

things: a) Stages of Change may be less tied into the perception of motivations and barriers than proposed by the present study b) the difference between the earliest and latest stages may be significant while the middle stages may feature more overlap than expected, thus the differences between ethically interested and ethically invested stages may be less significant than anticipated c) the conceptualisation of the Stages of Change in ethical decision- making related to ethical clothing consumption may require further modification. Overall, motivation themes appeared to be less tied to the SOC than the barrier themes. However, the combination of a decrease in overall barriers cited and, mostly an increase in overall motivations cited with each stage suggested a relationship between the Stages of Change and perception of motivations and barriers to ethical clothing consumption. Further research would be required to look specifically at how such perceptions may be tied into the SOC and its significance.

### Responses to Image: Between Images

Initial responses to the image viewed were sought out in question 16 ‘What was your main reaction/s to the image? Please explain in as much detail as possible’. The question directly followed exposure to visual communication to explore first reactions. This section directly related to research questions 1 as the relationship between the image viewed and the adaptive or maladaptive responses of participants were explored. Overall, the results indicated that persuasion knowledge was activated more for Image A than Image B (see Figure 1), whether the direction of the specific persuasion knowledge nodes, adaptive and maladaptive nodes and related nodes explored were positive, negative or mixed. The neutral ‘activation of persuasion knowledge and positively inclined ‘positive activation of persuasion knowledge’ were common themes in responses to both Image A and Image B. However, Image A was associated with a significantly higher percentage of both ‘activation of persuasion

knowledge' (60.77% of all responses in Image A and 36.18% of all responses in Image B) and 'negative activation of persuasion knowledge' (34.62% of all responses in Image A and 13.16% of all responses in Image B). The maladaptive responses to Image A often focused on its layout or presentation. In particular, negatively inclined evaluations cited issues such as poor design, confusing layout, too much information and unengaging content. Interestingly, Image B did not arouse a higher percentage of responses with negative activation of persuasion knowledge as expected. Based on adaptive responses to Image B, this appeared to have been partially attributed to the stronger emotional appeal of Image B which may have minimized or preceded more critical evaluations in participants' initial reactions. Although Image B contained high guilt, high emotion imagery that was expected to elicit more maladaptive responses and higher negative activation of persuasion knowledge, responses were more focused on strong emotional reactions (81.58% of all responses in Image B and 16.92% of all responses in Image A) and negative emotions in particular. Only a small percentage of responses to Image B linked the negative emotion arousal or the tactics used to maladaptive specific responses. This may have been in part due to the participants in the survey being more susceptible to high guilt imagery considering their interest in ethical fashion and ethical issues in fashion in comparison to mainstream consumers. Furthermore, participants in this thesis were found to utilize ethical clothing related decision making to some degree as they were required to be at the Contemplation stage at least, and therefore would have some degree of connection between their ethical beliefs and behaviour. Thus, the use of negative activation of persuasion knowledge to alleviate guilt and decrease cognitive dissonance in response to high guilt situations such as Image B seen in previous research on mainstream consumers may have been less of a motive for participants in this thesis. Previous research on charity guilt appeals indicated that the presence of both empathy and self-efficacy was likely to increase donation intentions and reduce maladaptive responses (Basil et

al., 2008). The nodes most related to both response efficacy and self- efficacy within the thematic analysis ‘optimistic or hopeful’ and ‘sceptical or hopeless’ indicated that Image A aroused more hopeful and less hopeless responses than Image B. However, the strength of the emotive component of Image B which featured a vulnerable child may have elicited more empathy, along with other significantly more recurrent feelings related to sadness, anger, disgust and discomfort visible in responses in comparison with Image A. This may have been a contributing factor to the minimised negative activation of persuasion knowledge as any negatively inclined evaluation would be considered maladaptive. The relatively simple, clear message and visually strong elements of Image B also appeared to have played a role in minimising negative activation of persuasion knowledge. In comparison, the high information approach of Image A appeared to have confused many participants despite the high level of interest registered in the supportive action initiative recommended by Image A. Image A appeared to have confused and disengaged participants with its overall presentation, layout and high information approach. Negative activation of persuasion knowledge and maladaptive themes related to high guilt appeared to be minimised by perceptions of strong visual and emotive components in Image B. In contrast, the positively cited elements of Image A such as the high level of interest registered in the supportive action initiative were often accompanied by or in many cases overlooked for perceptions of weak visual and emotive components.

The linear regressions indicated that the SOC had greater significance as a predictor in comparison to the image viewed for efficacy. In contrast, the thematic analysis indicated that the high guilt, high emotion Image B elicited responses with hopeless or sceptical attitudes more than the low guilt, high info Image A (17.11% of all responses in Image B and 1.54% of all responses in Image A). Both images advocated a particular type of ethical behaviour; Image A advocated for supportive action with boycott behaviour whereas Image B advocated

for denunciatory action with boycott behaviour. Despite Image B's capacity to arouse strong emotions in participants, the responses indicated that the combination of boycott behaviour with a high guilt image such as Image B may decrease levels of response efficacy and self-efficacy as it appeared to bring about negative feelings related to the magnitude of the issue and the limited ability of individual consumption behaviour to tackle such issues. On the other hand, one of the main issues with the positively framed Image A was that it did not elicit or arouse strong emotions in the same way as the negatively framed Image B based on participant responses to question 16 (16.92% of all responses in Image A and 81.58% of all responses in Image B). However, the participants exposed to the low guilt, high information Image A combined with advocacy of boycott behaviour featured a more hopeful or optimistic outlook in their responses (11.54% of all responses in Image A in comparison with 0.66% of all responses in Image B), despite its comparatively weaker emotional appeal. The differences in hopeful and hopeless attitudes between the two images were expected since Image A was positively framed with advocacy of supportive action with low guilt and positive imagery (see Figure 1). In comparison, Image B was negatively framed with advocacy of denunciatory action with high guilt and negative imagery (see figure 1). Thus, the thematic analysis partially supported that high guilt visual texts may be more associated with lower efficacy, whereas, the regression results were not supportive. This may be partially due an overemphasis on the relationship between efficacy and hope within this research, as previous research on the aforementioned relationship has been mixed in terms of conclusions.

Responses to Image: Between Images and Stages of Change

This section related directly to both research questions as it explored the relationship between participant responses and both predictor variables. Comparisons by the SOC for ‘activation of persuasion knowledge’, ‘activation of positive persuasion knowledge’ and ‘activation of negative persuasion knowledge’ found that a significantly higher percentage of responses contained the aforementioned nodes for the Maintenance group in comparison to the Contemplation group exposed to Image A. The mixed results for middle stages Preparation and Action indicated it was not a strong upward trend for the aforementioned nodes. However, the noticeable difference between Contemplation and Maintenance stages suggested there may be some difference between how participants in different stages of the SOC respond to the same visual text. Participants in the ethically invested stages of the SOC were expected to activate negative persuasion knowledge to a lesser degree than participants in the ethically interested stages of the SOC for Image A. However, the results indicated that participants in the highest stage of the SOC had a higher percentage of responses with the themes ‘activation of persuasion knowledge’ (52% of all responses in Contemplation and 73.33% of all responses in Maintenance), ‘positive activation of persuasion knowledge’ 28% of all responses in Contemplation and 46.67% of all responses in Maintenance) and ‘negative activation of persuasion knowledge’ (28% of all responses in Contemplation and 43.33% of all responses in Maintenance). This may have been due to the higher topic and persuasion knowledge expected for the Maintenance group as they were expected to be more familiar with the topic and have more exposure to ethical clothing related visual texts and imagery which may have accounted for a more critical perspective. Participants in the ethically invested stages were also expected to activate positive persuasion knowledge to a greater degree than participants in the ethically interested stages for Image A and this was partially supported as the highest stage activated significantly more positive persuasion knowledge in comparison to the earliest stage. However, as with the previous themes, the mixed results for

the middle stages Preparation and Action suggested an overall weak link between the SOC and responses to visual communication. The middle stage percentages usually prevented it from being an upward or downward trend. However, there was an overall pattern of there being a significant difference between percentages for the Contemplation and Maintenance stages that lend partial support to the notion of the SOC having some influence on how participants responded to the same visual text.

Maintenance had a significantly higher percentage of emotional responses to Image A, than those in the lowest stage Contemplation when compared across stages and images, although there was no strong trend overall when all stages were accounted for. However, the linear regressions indicated that overall, higher levels of guilt were associated with Image B and the lower stages of the SOC. Previous literature on fair- trade related ethical decision- making in France suggested that less ethically inclined consumers were more likely to utilize emotion in ethics- related decision making (Ozcaglar-Toulouse et al., 2006). Since fair- trade consumers and ethical clothing consumers were linked by ethical decision- making, the tendency of Maintenance participants to view the low emotion, low guilt visual communication as a stronger emotional appeal than those in the Contemplation stage for the same image and the correlation between higher guilt and Image B as well as the lower stages of the SOC were partially supported by Ozcaglar- Toulouse (2006). More specifically, based on participant responses, the Stages of Change may be less important in elicitation of strong emotional responses in comparison with the level of emotive content present in the visual communication. Image B featured highly emotive content that featured a vulnerable subject in a state of symbolic suffering with strong imagery and while it did not display any trends related to the SOC, it did elicit significantly more strong emotional responses than Image A. However, the correlation of higher guilt with the lower stages of the SOC was indicative of the ethically interested participants being more susceptible to guilt arousal in comparison to



the higher stages of the SOC. There were no significant trends or patterns between the different stages for 'activation of persuasion knowledge' or 'positive activation of persuasion knowledge' for Image B. Thus, the results suggested that while there may be some difference between how participants at the lowest and highest stages respond emotionally to visual communication in this area, the relationship between the SOC and participant response may not be as significant as anticipated. The present study proposed the possibility of a greater connection between the adaptive and maladaptive responses of consumers that are ethically inclined in comparison with uninterested consumers. This was based on the assumption that the former consumer group would have motivations that were positively inclined towards strengthening their- attitude- behaviour relationship with ethical clothing consumption. However, fewer trends or patterns were visible when both the Stages of Change (SOC) and the image viewed were accounted for in comparison to the image alone. This indicated that the image viewed had a greater impact on participant responses overall than their current stage in the SOC.

## Chapter 6. Suggestions for future marketing efforts

The differing perceptions of barriers and motivations between stages in the Stages of Change (SOC) may be significant because they play an important role in hindering or encouraging ethical behavioural change. This was also supported by theories of behavioural change that suggest variations of barriers and motivations have an influence on behavioural change and/or intention for behavioural change such as perceived behavioural control in the Theory of Planned Behaviour (Schifter & Ajzen, 1985). Future visual communication that aim to advocate ethical clothing consumption or related behaviour in ethically uninterested consumers or those in the earliest stage of adopting ethical behaviours should place significant emphasis on minimising perceived barriers. Consumers in the latest stage of the

Stages of Change may require less help or persuasion on decreasing perceived barriers as their barriers to ethical consumption behaviour are more likely to have been overcome by motivations at this stage. The two most common barrier themes related to affordability and limited options in this thesis were significant within each individual stage and in the barrier themes cited overall, and the most common motivation theme related to minimising harm overall, and was usually followed by a combination of themes related to minimising harm on people and environment. Although this study does not offer a representative sample for Australia or New Zealand, the majority of participants were Australian residents and therefore, it may still be useful for future marketing efforts in this field to keep the dominant barrier and motivation themes in mind. Australia was considered as an individualistic society in some of the key previous research related to individualistic and collectivist societies (Heinrichs et al., 2006; Hofstede, 2001). The possible connection between minimised social guilt and an individualist society was noted in this thesis. Consequently, the use of social guilt in marketing efforts to encourage ethical clothing consumption may not be a significant motivation for change. However, another dimension of 'national culture' (Hofstede, 2001) was the power distance index (PDI) which was concerned with how a society addresses the inequalities that are always present among a group of people (Hofstede, 2001). A low score in the PDI was associated with people being more active in addressing inequalities in comparison with a high score where the hierarchy may be more readily accepted (Hofstede, 2001). Scales such as the PDI may also be used to inform production of future visual texts in this field to explore what a society may respond adaptively to or not.

Since the image viewed had a greater impact on participant responses than their current stage in the SOC, future visual communication related to this field should focus on the use of strong, emotive content that engages audiences. Negative imagery tends to elicit strong emotional responses and is common in advertising efforts with ethical dimensions.

Unfortunately, negative imagery such as the example used in this study (Image B) also tends to elicit responses with hopeless attitudes, including those related to low self-efficacy and response efficacy. This often appears to be related to the magnitude of the problem, awareness of the limited capacity of an individual's positive actions to address the problem and finally, an awareness or perception of the 'other' group as unwilling or unlikely to change to tackle the problem in a significant way. Based on participant responses to question 16, suggestions for future ethical clothing related visual communication include utilisation of emotive imagery that involve both negative and positive elements in order to effectively engage audiences and minimise hopeless or sceptical attitudes. For example, aspects of comparison marketing may be utilized to some degree with incorporation of associations between products and their origin. The negative element may be a product that is unethically sourced or produced, while the positive element may be a product that is ethically sourced or produced. Since this example draws a connection between the audience and their choices as a consumer, it may lead to some arousal of guilt but the positive element of the communication may be able to offset or minimise hopeless or sceptical attitudes because it offers an alternative. Similarly, visual communication could combine both positive and negative elements in other aspects of the communication such as the use of high guilt imagery with advocacy of supportive action, or low guilt imagery with advocacy of denunciatory action. However, it is important to note that, based on previous research on guilt appeals, the use of negative emotive imagery such as moderate to high guilt appeals may lead to more maladaptive responses than were evident in this thesis if aimed at mainstream audiences. The use of guilt or other strong negatively oriented emotion as a persuasion tactic and its possible reception as a maladaptive response by the mainstream consumer, is an important factor for the advertiser to consider. The suggestion for use of strong emotive imagery, including guilt

imagery is for visual communication aimed primarily at consumers in some stage of the SOC explored here.

## Limitations of study

The Transtheoretical Model (TTM) has been used extensively for public health campaigns and cessation behaviour interventions but it is rarely used to explore ethical decision making. Freestone and McGoldrick (2008) was the only existing literature, at the time of its publication, to apply both the Transtheoretical Model and DBS in an ethical decision- making context. Therefore, the present study was exploratory in nature and concerned primarily with exploring whether and how the Stages of Change in the TTM affects adaptive and maladaptive responses within the Persuasion Knowledge Model.

The scales for the PKM constructs initially consisted of 10 statements. However, the initial low internal consistency was improved by dividing both the topic knowledge and persuasion knowledge scales based on themes present within each construct. The different number of items for some of the variables occurred because they were cut due to themes, and some themes required more statements than others.

The aim of the thematic analysis was to explore consumer- oriented motivations and barriers for ethical clothing consumption, in addition to initial responses to the images to identify patterns across the entire dataset. However, since the present study was exploratory in nature, the thematic analysis results in particular were not expected to be generalizable or representative. Instead, it offered consumer- based suggestions that may be useful for future production of visual communication in this area. However, there were some limitations associated with the thematic analysis such as responses not necessarily having to include the entirety of the participant's thoughts or feelings for each open- ended question. This could

have been due to a variety of factors including limited time or inconvenience, but limitations related to social desirability bias were minimized through the use of an online, anonymous survey.

The present study was not focused solely on qualitative analysis, and thus did not have enough data in this area to look more specifically at compromise consumption. The ways in which different consumers may assign different weight to motivations and barriers related to ethical consumption and the ways in which this may be affected by their stage in the SOC may be useful to initiatives that focus on transitioning ethically uninterested or early stage ethically interested consumers into more regular ethical consumers.

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## Appendices

Appendix A: Survey used for research, created with Qualtrics

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
It makes me think about the issue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It makes me think about buying ethical clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It makes me care about the issue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It makes me feel bad about my current clothing shopping habits	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The ad makes me feel bad about being better off	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The ad is forcing me to care about the issue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would feel bad if I am not able to do something to help the issue in the ad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The ad is appropriate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The people I know or trust care about this issue, so I feel like I should too	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q20. Please choose the option that best describes your position for each of the following statements.

	strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
The ad is unclear about what I can I do to help	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The ad is recommending something that I think I can do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The recommended action is inconvenient or difficult for me to follow	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am not aware of the issue in the ad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am knowledgeable on the issue in the ad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I care about the issue in the ad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am unsure if the ad is recommending the best solution for this issue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The ad is recommending something that will make a positive difference to the issue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The recommended action in the ad is flawed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The ad is recommending a suitable solution for this issue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Block 9

21. What is your gender?

- ☐ Male  
☐ Female  
☐ Other (please specify)

Q22. What is the highest degree or level of education you have completed?

(If you are currently studying towards a qualification, you may indicate that below instead.)

Q23. What is your race/ ethnicity?

**Immediate response (textual)**

Q16. What was your main reaction/s to the image? Please explain in as much detail as possible.

Q17. Please select the option below that is most representative of your choice.

0= Strongly disagree

10= Strongly agree

	0	1	2	3	4	5	6	7	8	9	10
The image got me to think about engaging more in ethical clothing shopping.											
The image influenced me to engage more in ethical clothing shopping.											

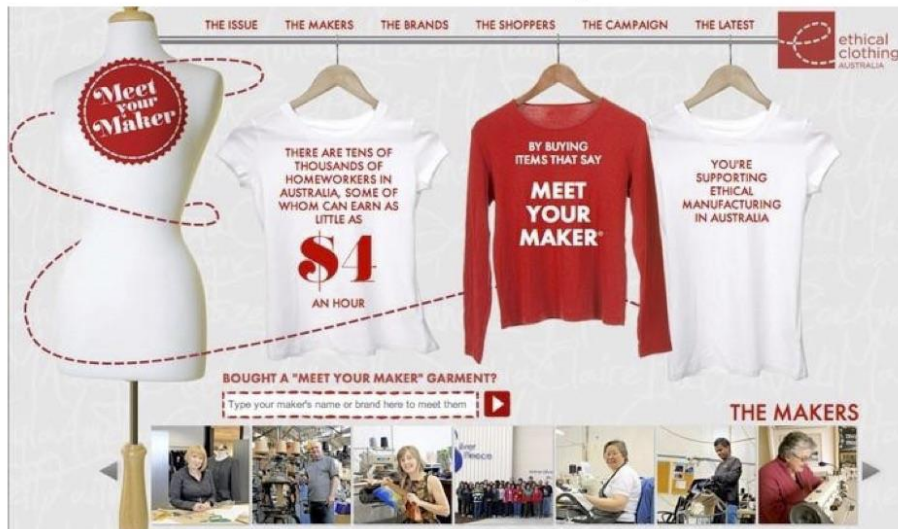
Q18. Please choose the option that best describes your position for each of the following statements in relation to the organization this image was created for.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am aware of the organization/ brand that produced this image.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am familiar with the organization/ brand that produced this image.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have good previous experience with the organization/brand.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know people who have good previous experience with the organization or brand.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I view the organization/brand as trustworthy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in my social circle have a good opinion of the organization/brand.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A celebrity or other public figure I trust has a good opinion of this organization/ brand.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A celebrity or other public figure I trust is associated with this organization/ brand.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are no scandals or rumours about the organizations/ brand's integrity that I know of.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think this organization/brand is doing their job well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**Block 6****Persuasion Knowledge**

Q19. Please choose the option that best describes your position for each of the following statements.

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
This is an effective ad	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



These page timer metrics will not be displayed to the recipient.

First Click: 0 seconds

Last Click: 0 seconds

Page Submit: 0 seconds

Click Count: 0 clicks

#### Image B

These page timer metrics will not be displayed to the recipient.

First Click: 0 seconds

Last Click: 0 seconds

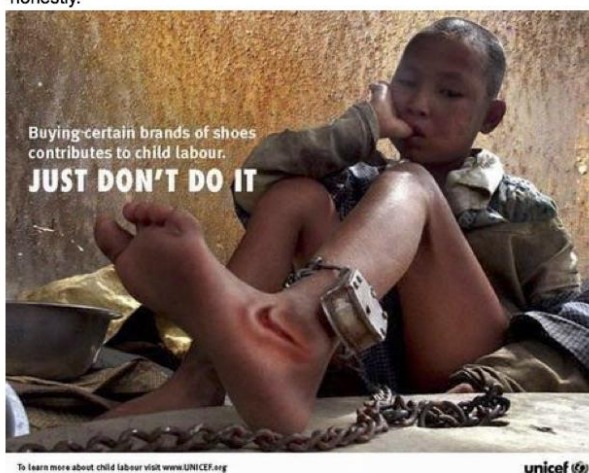
Page Submit: 0 seconds

Click Count: 0 clicks

Please take a few moments to study the image below, the next few questions will be related to your view on this image.

YOU WILL NOT HAVE THE OPTION TO VIEW THIS IMAGE AGAIN.

Please note: There are no right or wrong choices or answers for any of these questions so please answer carefully and honestly.





## Q9. Statement 5

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am trying to make ethical clothing a part of my lifestyle	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Q10. Statement 6

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am finding ways of incorporating ethical clothing into my lifestyle	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Q11. Statement 7

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I have recently started purchasing ethical clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Q12. Statement 8

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I have been purchasing ethical clothing for a while	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Q13. Statement 9

(This is for participants who have been consciously purchasing ethical clothing for more than two months).

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am thinking about continuing purchase of ethical clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Q14. Please select the column that best describes your shopping habits.

(Note that ethical clothing refers to any clothing that aims to minimize any negative impact it has on animals, employees and the environment. Some ethical clothing may focus on one or two of the criteria mentioned above, while others may focus on all three.)

	Never	Sometimes	About half the time	Most of the time	Always	Don't know
I buy clothing that is ethical in some way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I buy clothing from brands that have good or improved ethical ratings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not buy clothes from shops or brands that I believe use unethical practices.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Q15. Can you please list the main reasons or motivations for your choice in the previous question?

## Image A

Please take a few moments to study the image below, the next few questions will be related to your view on this image.

YOU WILL NOT HAVE THE OPTION TO VIEW THIS IMAGE AGAIN.

Please note: There are no right or wrong choices or answers for any of these questions so please answer carefully and honestly.

Yes No

I have read the information section carefully and consent to my survey responses being gathered for the academic purposes stated.

☐ ☐**Sample demographic**

Q1. What is your year of birth?

Q2. What is your country of residence?

☐ New Zealand☐ Australia☐ Other (please specify)**Stages of Change- engagement with ethical clothing consumption**

Q3. Why do you use or visit Good on You?

(Please be as specific as possible.)

Q4.

The next set of statements are related to ethical clothing shopping habits.

(Note that ethical clothing refers to any clothing that aims to minimize any negative impact it has on animals, employees and the environment. Some ethical clothing may focus on one or two of the criteria mentioned above, while others may focus on all three.)

For the following set of statements, please choose the option that feels most applicable to you.

Q5. Statement 1

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am not interested in learning about ethical clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q6. Statement 2

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am not interested in purchasing ethical clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q7. Statement 3

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am interested in learning more about ethical clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q8. Statement 4

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I am thinking about purchasing ethical clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Info section

## Information section for participants

*This research is part of Femi Perumbally's MA by thesis. The main purpose of the thesis is to explore how people interested in ethical clothing respond to visual communication on ethical clothing. Questions are mainly comprised of shopping habits and factors which influence shopping habits, and responses to an image related to ethical clothing.*



If you choose to take part in this study, please READ this page before taking the survey.

**Your involvement in this survey is subject to the following conditions:**

- All participants must be aged 18 YEARS OF AGE or over.
- Participants are encouraged to attempt all questions to the best of your ability.
- Email addresses provided by participants will be used solely for the ethical gift draw.
- Participation in the prize draw is voluntary and you are not required to provide an email address if you wish to be anonymous.

**You will NOT BE ABLE TO GO BACK AND REVIEW ANY ANSWERS ONCE THE SURVEY BEGINS.**

The survey should take approximately 10 to 15 minutes to complete. Most questions are in multi- choice format, and some of the questions require participants to view an image before answering them.

**In the performance of the tasks in this survey there are risks:**

- Some of the questions may cause some feelings of discomfort. If you are uncomfortable with the survey or change your mind about participating in the survey at any point, simply exit out of the survey tab and your response will not be used.
- Participation is voluntary and you have the right to withdraw at any stage without penalty. However, please note that withdrawal from survey is only possible up until you complete the survey.

Email addresses will be promptly discarded after the prize draw period ends for this survey.

The results of the survey will be included in my Media & Communications MA thesis and may be referenced in any other related academic work I undertake. The data gathered will not be published separately. All survey participants will remain anonymous. *To ensure anonymity and confidentiality, all raw data will only be accessible to myself and my methodological supervisor and will be kept securely on password protected devices. All survey data will be deleted within five years following the completion of my MA thesis.*

A thesis is a public document and will be available through the UCLibrary.

**A summary of the results of the study will be made available to participants that are interested.**

The project is being carried out as a requirement for an MA by thesis in Media and Communication by Femi Perumbally, who can be contacted at [femi.perumbally@pg.canterbury.ac.nz](mailto:femi.perumbally@pg.canterbury.ac.nz) under the primary supervision of Dr. Linda Jean Kenix, who can be contacted at [lindajeane.kenix@canterbury.ac.nz](mailto:lindajeane.kenix@canterbury.ac.nz). She will be pleased to discuss any concerns you may have about participation in the project.

This project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to The Chair, Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch ([human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)).

Please read and check the following before starting the survey.

	Yes	No
I understand the risks associated with taking part and how they will be managed.	<input type="radio"/>	<input type="radio"/>
I understand that I can choose to exit the survey at any point before submitting my responses if I change my mind. I understand all uncompleted entries will be discarded.	<input type="radio"/>	<input type="radio"/>
I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic files. I understand that all data gathered for this study will be deleted within five years of the researcher's thesis completion.	<input type="radio"/>	<input type="radio"/>
I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants. I understand that a thesis is a public document and will be available through the UC Library.	<input type="radio"/>	<input type="radio"/>
I understand that I can contact the researcher Femi Perumbally or supervisor Dr. Linda Jean Kenix ( <a href="mailto:lindajeane.kenix@canterbury.ac.nz">lindajeane.kenix@canterbury.ac.nz</a> ) for further information. If I have any complaints, I can contact the Chair of the University of Canterbury Human Ethics Committee, Private Bag 4800, Christchurch ( <a href="mailto:human-ethics@canterbury.ac.nz">human-ethics@canterbury.ac.nz</a> )	<input type="radio"/>	<input type="radio"/>

Q24. Please fill in your age below.

**Block 10**

. Please select YES below ONLY if you are interested in entering the prize draw for the ethical gift box.

☐ Yes

☐ No



Appendix B: Email invitation template used by organization for participant recruitment (sensitive information removed)

Are you:

- Over 18 years of age
- Interested in ethical fashion
- A resident of Australia or New Zealand?

If you answered yes to all of the above, then you are eligible to take part in this interesting and exciting opportunity to be part of research on ethical clothing use and how ethical clothing information is communicated. Your input will be invaluable to better understand people interested in ethical clothing as a first step towards creating more positive and engaging communication about ethical clothing. In short, you will help ethical clothing reach more people.

To thank you for your contribution to her important research, Femi is offering the option to enter a draw to win an ethical gift box valued around \$50.



To take part in the survey, please follow the link below and enter the password: **ethicalsurvey111**

[http://canterbury.qualtrics.com/jfe/form/SV\\_4U7157CYeNbl8sd](http://canterbury.qualtrics.com/jfe/form/SV_4U7157CYeNbl8sd)

Please note that this research has been approved by the human ethics committee at the University of Canterbury.

## Appendix C: Approval from the University of Canterbury's Human Ethics Committee (HEC)



### HUMAN ETHICS COMMITTEE

Secretary, Rebecca Robinson  
Telephone: +64 03 369 4588, Extn 94588  
Email: [human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)

Ref: HEC 2017/97/LR Amendment 1

11 December 2017

Femi Peter Perumbally  
Languages, Social and Political Sciences  
UNIVERSITY OF CANTERBURY

Dear Femi

Thank you for your request for an amendment to your research proposal "Ethical Clothing and Issues in Visual Texts: how Persuasion Knowledge Induces Maladaptive Responses in Ethically Interested Consumers" as outlined in your email dated 4<sup>th</sup> December 2017.

I am pleased to advise that this request has been considered and approved by the Human Ethics Committee.

Yours sincerely

*R. Robinson*  
pp.

Professor Jane Maidment  
**Chair, Human Ethics Committee**

Appendix D: All relevant themes, sub- themes and nodes to image viewed response in question 16

Q16			
Negative	Directional Positive	Mixed or undecided	Non- directional Neutral
Confused	Need more of this	Mixed answers	Activation of persuasion knowledge
Ineffective appeal	Effective appeal	Unsure about credibility	Familiar with imagery
Little to no connection to consequences or impact of consumption	Connection to consequences or impact of consumption	Unsure if understands visual text	Familiar with or unsurprised at information
Little to no connection to people	Connection to people		Not enough time to process appeal
Maladaptive to image - Poor design - Too cluttered - Weak image	Adaptive to image		Previous exposure to visual text or campaign
Maladaptive to recommended action - Sceptical of others following recommended action - Sceptical of recommended action	Adaptive to recommended action - Recommended action encouraging - Recommended action reaffirms ethical consumption - Will follow recommended action		Surprised at information
Negative activation of persuasion knowledge - Feels exploitative - Feels forced or unnecessary - Feels manipulated	Positive activation of persuasion knowledge - Approval for positive appeal - Feels representative		

- Feels  
misrepresentative or  
misleading  
- Potentially  
defamatory  
- Sensationalist

Not enough info

Informative or  
educational

Sceptical or hopeless

Optimistic or  
hopeful

Tagline or slogan  
unappealing

Tagline or slogan  
appealing

Uninteresting or  
uninterested

Interesting or  
interested

Weak emotional  
reaction

Strong emotional  
reaction  
- Negative  
emotional  
- Guilt  
- Positive emotional

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